Church Management

April 1960

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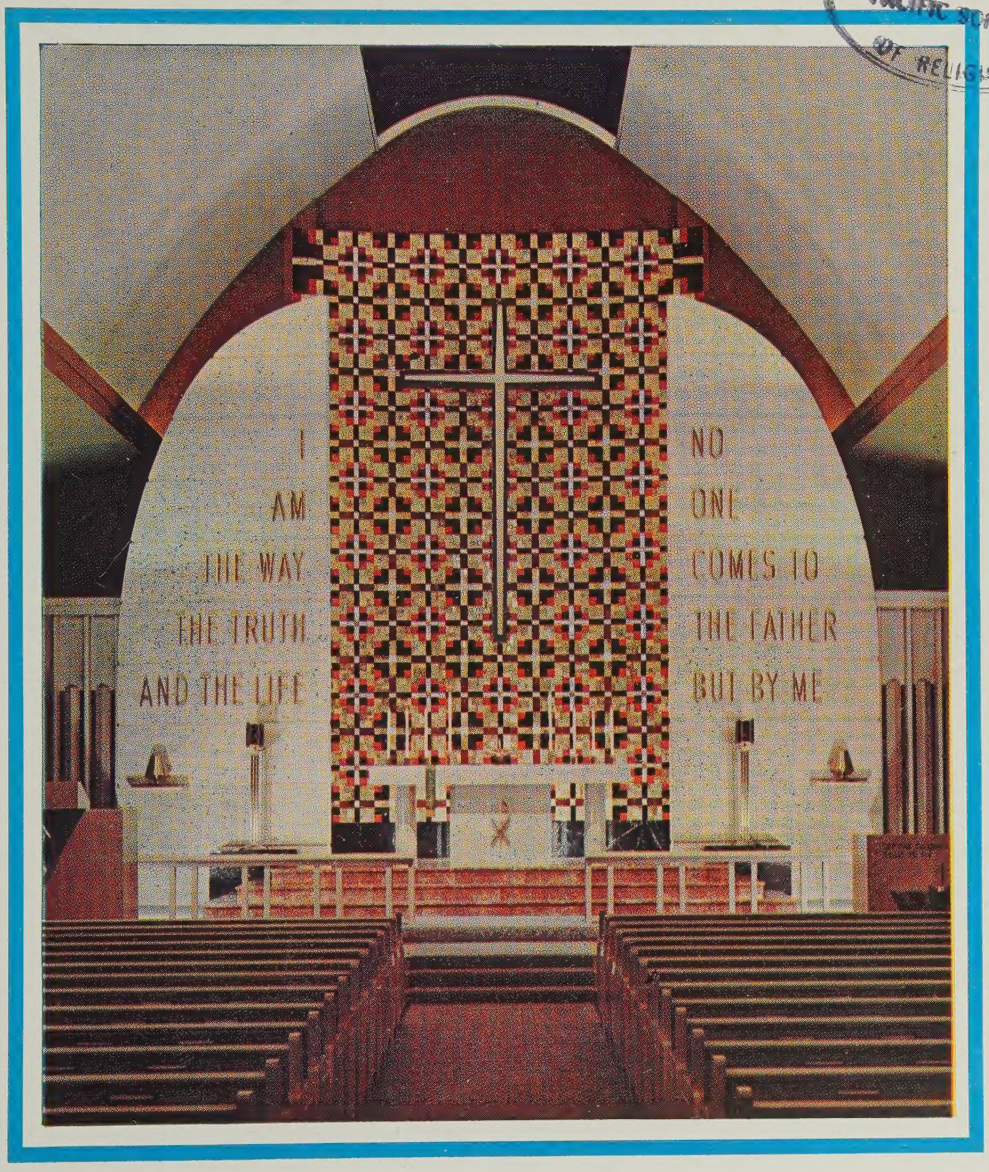

Mount Carmel Lutheran Church

Milwaukee, Wisconsin

(See page 54)

Volume XXXVI

Number 7

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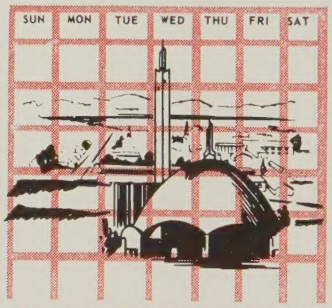

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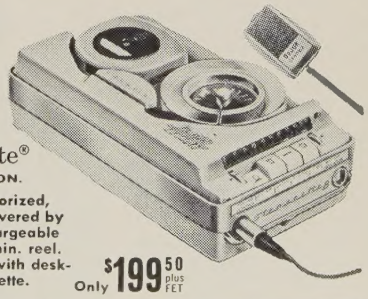

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They Say; What Say They? Let Them Say

TOO MUCH SERVICE?

Dear Sir:

I have just finished reading with interest the February 1960 issue of *Church Management* and write with reference to the article by J. Lester McGee, minister of the First Methodist Church, Junction City, Kansas, entitled "Making the Church a Service Station." The writer manifests all the symptoms of having completely succumbed to the frustrations of proclaiming the Gospel of Christ to the world and having allowed the world to take over his church. There is as well an interesting similarity in the "service station" metaphor to the medieval church's presupposition that it was the dispenser of God's grace by the tankful.

It is encouraging to note, however, that the writer has been able to budget twelve and a half hours of his 112 waking hours per week to individual ministry to the people whose spiritual leader he is (the two hours per weekday when they may reach him by appointment and the half hour per weekday when they may contact him by telephone). If I lived in Junction City, I would certainly take advantage of this bargain opportunity to obtain a package deal of psychiatric, library, baby-sitting, nursing, public relation, employment, real estate, television, transportation, restaurant, and recreational services; but I would go elsewhere to be confronted in a transforming way by the proclamation of the Gospel of Jesus Christ and thus to understand the true mission of the church and the ground for its existence.

G. H. Woodard
Episcopal Theological Seminary of the Southwest

Dear Sir:

I have a copy of a letter written you recently by G. H. Woodard, 3210 B. Hampton Road, Austin 5, Texas, relative to a recent article of mine appearing in *Church Management.*

I have acknowledged Mr. Woodward's letter in the following words: "Thank you, good friend, for your letter to Dr. Leach, copy of which you were gracious in sending me. We always appreciate the thoughtfulness of our friends and their interests in our efforts to serve God and our people. Our prayers are with

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you in your preparation for the highest of all callings—the ministry of our Lord Jesus Christ."

Thank you for publishing my article. I have received many complimentary letters and cards. Your fine magazine reaches and inspires many ministers and local churches of all denominations and attitudes.

J. Lester McGee
Junction City, Kansas

Dear Sir:

Were you serious when you published the article on page 62 of the February issue?

"Making the Church a Service Station" is the funniest thing I have read in recent weeks! However, if the author is serious, this is tragedy.

How I wish you could assure me that Mr. McGee is joking, but I'm afraid you can't.

Harry L. Geissinger
Altoona, Pennsylvania

WONDERING

Dear Sir:

Just this morning received the February issue of *Church Management* with the cover picture of the new, recently executed, hand-crafted chalice, plated with 24-carat gold, with six amethysts set in sterling medallions applied to the base and six deep red garnets encircling the node, for the retail price of $700, with companion paten.

I move my thoughts from that to the evening of the last supper and then to Walter Fischer's "A Modern Jeremiad" and wonder. . . .

My trial subscription is about up, and I am wondering whether to renew. Just wondering. . . .

Joe E. Casto
Bellbrook, Ohio

CORRESPONDENT IS CORRECT

Dear Sir:

On page 23 of the February 1960 issue of *Church Management,* "He Walks With Us" is attributed to Washington Gladden. Shouldn't this be Frank Mason North? At least the hymn with this verse is so authored in The Methodist Hymnal.

Florence Wurgler
Las Cruces, New Mexico

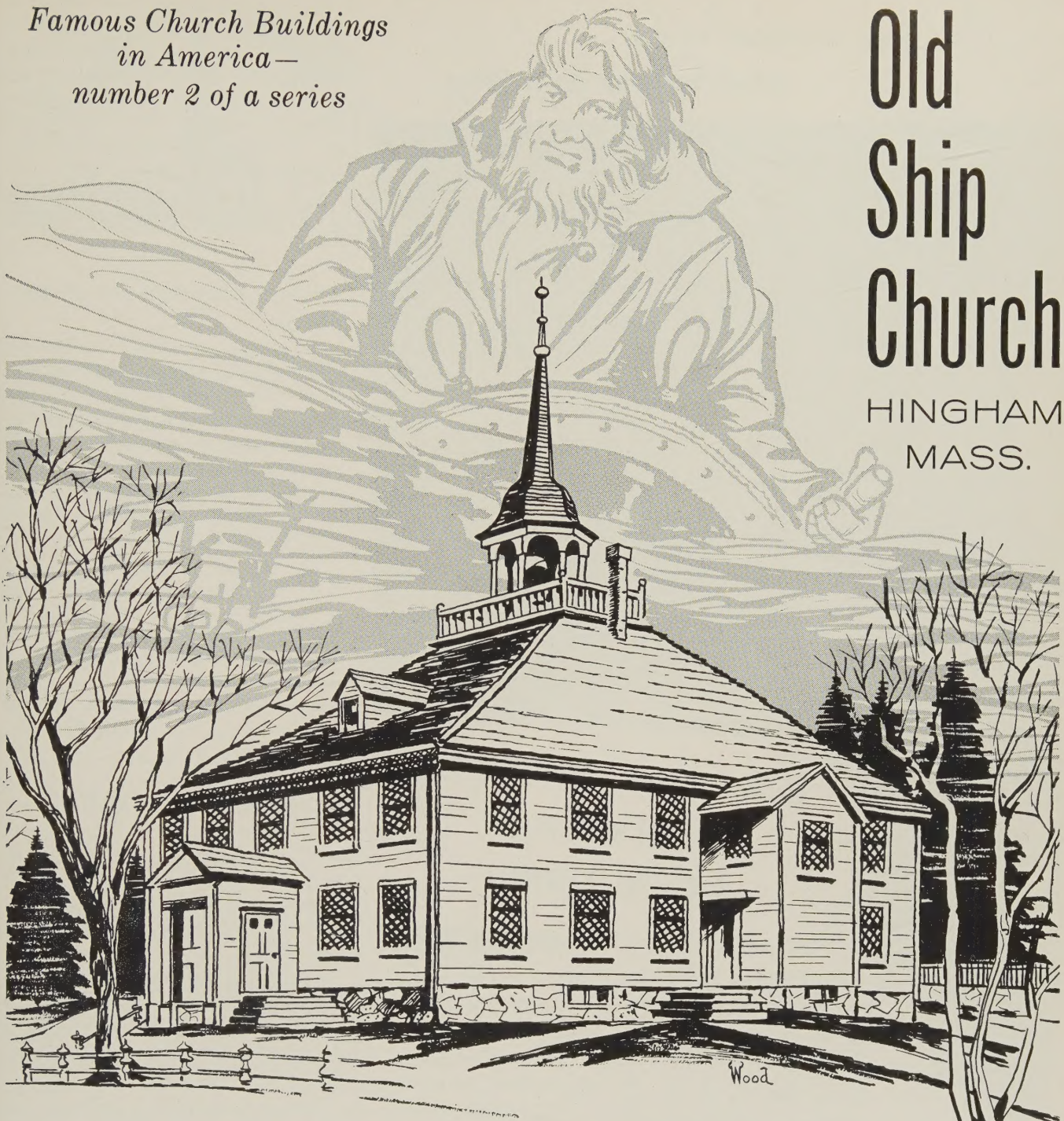
Dear Sir:

On page 23 of your February issue you have printed the words of the hymn

Famous Church Buildings in America— number 2 of a series

Old Ship Church

HINGHAM MASS.



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THE PIPE ORGAN YOUR CHURCH DESERVES

"Where Cross the Crowded Ways of Life" and list Washington Gladden as the writer. This is not correct. It is listed on page 465 of The Methodist Hymnal by Frank Mason North. I was at Drew University when Dr. North taught there, and on many occasions he was introduced as the writer of that hymn.

Harold W. Wagar
Winner, South Dakota

BRINGS WARMTH OF HEART

Dear Sir:

"Prayer and Preaching" by Howard W. King (your February issue) brings a warm glow to the heart of a pastor. Based equally upon the true pastor's great yearning for the hand of God to rest upon him and upon God's great yearning to find some pastors willing to be so touched, the article lights the path for healthy progress.

The preacher becomes the "man of God." The church becomes the "house of God." The worshipers become the "people of God." And the world no longer asks, "Where is thy God?" (Psalm 42:3)

John D. Schofield
Lanett, Alabama

FROM AN OLD FRIEND

Dear Sir:

It is always nice to have a personal word from the editor, and especially when it is a word of encouragement! Thank you for your kind remarks about my verses.

I began reading *Church Management* way back in 1926 or 1927, in my second pastorate, and have benefited by it through the years. It seems to be better than ever. Congratulations!

Because I was assistant cashier of the old Palm Beach Bank & Trust Company in 1923—24, I was called on to serve the Florida Conference Board of Missions and Church Extension as part-time secretary-treasurer (1944—52), and this last June I was appointed central treasurer for the Methodists here in peninsular Florida, handling the various assessed funds and missionary specials.

I wrote "The Legend of St. Judas" while I was pastor of Anderson Memorial Methodist Church, Jacksonville, Florida, but never sent it to anyone except you. I am happy that you liked it and published it as well.

Charles H. Voss
Lakeland, Florida

CHURCH MANAGEMENT

THE PROFESSIONAL JOURNAL OF THE CHURCHES

Up From the Grave He Arose

Some years ago a friend of ours, who by the way was professionally a seller of religious books, volunteered that he would like to write a book based on the life of Christ. He insisted that it would be a different book. The episodes would deal with the disillusionments the young Israelite met from the time when as a young idealist he dedicated himself to the service of his fellow men.

The first episode would be based on his astonishment when he heard some of the ribald stories told about his own parenthood. The second episode would be laid at the period when, with Joseph and Mary, the adolescent boy visited the temple in Jerusalem. There he learned that his mother, whom he loved dearly, had not really sensed that he must be about his Father's business. The third episode would be built around experiences in his own town of Nazareth, when his friends and neighbors turned against him because he dared to speak words of wisdom. Sorrowfully he left the synagogue under threats. From that time on, the episodes are fast and critical. He came to his own, and his own received him not. Many deserted him as the last days drew near. Men he trusted retreated because of fear; one of his own disciples entered into a conspiracy to turn him over to his enemies. Even though he prayed that the death of the cross might not be necessary, he was further humiliated as he walked through railing crowds to the cross. He died in agony.

"All this," said my friend, "is really the story of life. Don't we all start out as young idealists, with the thought that we can conquer life? But, one by one, we meet disillusionment after disillusionment, and we end life as everyone else, a crumbling body of flesh in the cemetery."

My friend was a philosopher. His analogy of life still makes sense to me. But there is no need for anyone to write this book, for the authors of the New Testament have already done a very readable job.

Had the story stopped with the crucifixion, it would have been one of disillusionment after disillusionment. But the Bible story goes a little farther. It gives the story of the resurrection. Whether it was the resurrection of a physical body or not I will leave to the verdict of St. Paul and others. But the Bible story definitely does insist that Jesus arose from the dead, and St. Paul adds that if that is not true, then we who follow Jesus are most miserable.

Just what that story has meant to millions who have also found life disillusioning is beyond comprehension. From east to west, from rich to poor, from healthy to afflicted, from wise to ignorant, history tells of pain, fear, suffering, misunderstanding, disillusionment. The hope of survival in a better land has soothed those who have suffered and those who have been frustrated.

If Christ rose, ye shall also rise, said the apostle, and hope softened the frustrations of life.

If there is no survival beyond this life, then there are, as has often been said, wrongs which can never be righted, there are injustices which can never be corrected.

In his autobiography, Dr. James H. Robinson, distinguished Negro minister of the Church of the Master, Harlem, New York, tells an interesting incident. As a small boy, walking with an aunt on the way to church services, he noticed that they passed many homes with well painted houses and nice lawns and gardens. He was conscious that these were the homes of white people who had more resources than people of his own race. He asked his aunt if they could ever hope to live in a nice house like those they passed.

"Maybe not in this life," she explained, "but there will be a nice white house and a pretty green lawn with colored flowers for us in heaven."

Easter day provides the minister with an opportunity to give the tired, the weary, the discouraged, and the disillusioned a picture of the justice of God. Here is the spiritual keynote of the Christian message. Easter is not a season for debate or analysis. The best Easter sermon is one of affirmation. Tell the gospel story. Those who fill the pews will make their own application.

Up from the grave he arose
With a mighty triumph o'er his foes;
  He arose a Victor from the dark domain
  And He lives forever with his saints to reign.
He arose
He arose.
  Hallelujah, Christ arose.

The Dying Church

We are certainly passing through an epidemic of criticism of the Christian church. If we were not possessed of some knowledge of her history during the centuries, we would be tempted to throw up our hands in despair and ask that church doors be closed.

The Christian church is a many-faceted organization. Not everyone is able to visualize her overall program and service to humanity. They see defects in one facet or another and launch their attacks.

Social-minded people insist that local churches have the mores of the bourgeois, worshiping dollars, gold crosses, and tinsel trimming.

Others insist that the church is the institution of the rich; they say that the poor cannot afford to sit in the seats of the churches, but must take second best in city missions and evangelistic groups.

Some point out that churches will be the last institutions in the world to accept racial integration. They know enough about the New Testament to understand that a conscious nonobservance of the basic Christian ethics is at best a cheap form of hypocrisy.

Spiritually sensitive individuals are sure the ponderous liturgies mouthed by callous priests show that religion has become so formalized that it can have little life.

Authoritarian groups think there is too much emotionalism in religious practice, and evangelistic groups return the compliment by saying that form has crucified the spirit.

One critic recently asserted that a sure proof the church was dying was that other institutions were getting more endowment monies than the church of God.

Many are sure that the emphases on budgets, efficient educational buildings, and sensible business procedures are killing the spirit.

We could go on for a much longer time, but the conclusion would be the same. All of us have the tendency, especially if we lack the historic facts for a sound judgment, to exalt the Christian spirit of the apostolic church to the detriment of the church of today.

If one were to go around the world with a bag to collect all of the evil reported of the church and of local churches, he would find no lack of evidence of its early demise.

One has said that the very best reason to believe the Christian church is divine in origin is that it can make the mistakes it has and still live.

In the meantime it is a mighty good practice for most of us to "accentuate the positive" and start thinking about the strength of the church and the value of its program. Instead of pointing out what the church is not, what it does not do, try to think of what the church is and what it does do.

Our friend the phrenologist once told us in the early years of life, "If you get a chance to get paid for criticizing, take the job; you will get a fortune." Then he added, "Most jobs pay off better if you think constructively."

Twenty-five Years Ago

From an editorial in *Church Management,* April 1935

Will not Good Friday, 1935,* offer a splendid opportunity to broaden this old provision of the church? Why not use it to help cement the bonds of brotherhood between Jew and Christian, broken through ages of misunderstanding? Perhaps our Christian theology is premised upon an atonement secured by the sacrifice of the Son of God. But even granting this, there is no reason to believe that such a doctrine demands the eternal hatred of a noble human race.

For my part I see the death of Jesus as the climax of a great struggle between ecclesiasticism and the spirit. I see the death brought about because of the courage on the part of Jesus to cut through the old traditions and conventions to set men free. I see a snarling, bitter ecclesiastical machine, caring more for dogma than humanity, gloat as it turns the Master over to Rome. Then I see a heartless state, eager to show its power over the underdog. Wherever there is power—in church or in state—you can look for that same spirit. But all this has got nothing to do with Jewish traders, scholars, and professional men or their children.

***According to James L. Meager in "The Festal Year," the ancient church made an exception on Good Friday and allowed prayers for all, naming heathens, heretics, and Jews.**

Don't Fence Me In

The spirit of freedom may be suppressed in many parts of the world, but some day it will again break forth. The average minister resists the increasing curbs which society places on his actions. Thirty years ago the complaint from many was the restriction of thought. Men felt tied to ancient dogmas which irritated them. Today there is a freedom of thought and pulpit expression of which our fathers did not dream.

In the place of theological have come ecclesiastical restrictions. More and more the minister is being forced to fit into the pattern set up by ecclesiastical superiors. Few are subject to discipline because of heretical sympathies, but many have felt the need of conformity to the established pattern. It is difficult for the pastor to truly sing, "Don't fence me in."

First Report on European Churches

A New American Export

Arland A. Dirlam*

For years we have been shipping cotton, manufactured goods, and all sorts of American-made products to Europe. In the near future we may find ourselves adding a new item to our export list—American church architecture.

This is a startling statement. Its impact becomes even greater when we realize that since our very beginning we have always turned to Europe for inspiration in the design of our religious buildings.

How many New England villages still proudly boast that the spire of their church is an authentic Wren? How many of our midwesterners still revel in the joy that their gothic church was copied, at least in part, from the Continent? Richardson's Romanesque revival attempted to take line for line and almost stone for stone from the noble structures of France and transplant them in this country.

For generations we have been proud to be ecclesiastical copiers.

Why, then, this sudden reversal of form? Have we finally reared in the United States a new breed of architects whose creative ability surpasses that of European designers?

Based upon my recent tour of the Continent, I do not believe this is so.

European office buildings and apartment houses and factories show as much imaginative and technical know-how as do any of ours. European concern for city planning provides excellent guideposts for those intrusted with our problem of urban renewal. Many topnotch European architects are now holding important posts in our American architectural schools.

No, the answer is not lack of ability.

One probable factor, however, that contributes to this impending reversal of trend lies in the response to the question, What is a church?

*Boston, Massachusetts. Dr. Dirlam is a past-president of the Church Architectural Guild of America and an authority on every phase of church building.

From earliest times we in America have always conceived our religious building to be a church home. Even our first Colonial meeting houses were structures that served as the spiritual center of the community. To this building you went to worship; here you went to vote; on its lawn you enjoyed the harvest fair and the strawberry festival. From this physical hub flowed the religious, civic, and social life of the entire community.

Europe, on the other hand, has always built church monuments. The modest parish church and the great cathedral, despite their varying architectural grandeur, possessed a common denominator. They were places of retreat—areas into which you entered to be apart from the world. There was nothing about the form or the plan that revealed any concern about integrating itself with the community. Here you went to worship, then to leave. Religious education was the problem of the public school. Fellowship occurred in the concert hall or on the streets of the market place. Midweek activities were not a religious responsibility. The physical church made no attempt to provide for them.

Despite the hundreds of excellent contemporary churches that have been built in Europe since the war, this concept, with but few exceptions, still holds true. The extensive use of glass and the brightness of the interiors have removed the awesome mystery of the European churches of old, but they continue by form and plan to be places of retreat. Here you go to worship, and then you leave.

What is most significant, however, is their rugged type of construction. The substantial use of reinforced concrete makes them as durable as the great cathedrals. These new buildings, though smaller in scale, are obviously intended to last for centuries. During this period they will contain and condition the religious thinking of generations yet to come.

Why Export American Architecture?

My recent invitation to meet and talk to the church leaders and church architects of Europe on American church building was extended because of their intense interest in what has been happening in America—our phenomenal growth in church membership, our expenditure of almost one billion dollars a year for religious building, the millions of youngsters attending Sunday school, our fellowship programs, and the fact that our free-will giving for all purposes of the church is now approaching an annual amount of almost nine billion dollars.

In some countries of Europe the church is still state controlled. There is little or no free-will giving. One pays one's taxes, and these provide for highways, schools, sanitation, public welfare, and the church. In some instances, if one wishes to disclaim church membership, it can result in a tax reduction.

The reaction of most of my audiences as we reviewed American church buildings was divided between concern and excitement.

Europe is proud of its tradition and the depth of its roots—qualities which some of my Continental friends do not feel have been sufficiently entrenched in our American thinking. Their concern was not our style of architecture—we are no more modern than they—but rather what the American church as revealed by our floor plans was trying to do.

Questions We Were Asked

Provocative questions were asked: "Are you people in America trying to build ecclesiastical Rotary Clubs?" "Is your Sunday school merely a device to get people to go to church?" "Is not your fellowship program creating a social caste?" "Are you not building upper-class churches, middle-class churches, and lower-class churches?" "How do you expect people from all economic brackets of life to gather together when

you try to encompass all these things?" "Is worship a secondary adjunct to this American scheme you call 'Program'?"

Although I attempted to defend our American viewpoint, these questions were too profound to be answered by a mere church architect. They are theological, and I now pass them on for your considered deliberation.

Among that portion of the audience that exhibited excitement about what we were doing—and in most cases it was the majority—statements were made about "the American way of life," "Christianity at work," and "bringing the church to the people"—all phrases that had the familiar ring of remarks so frequently heard at church building conferences held in this country. The significant thing was that most of the statements were made by architects and laymen, people whose leadership and influence will shape much of the pattern of Europe's future churches.

The role of the European church architect is quite unlike that of his American counterpart. He is not selected by a building committee. His plans are not subject to congregational revision and review.

The European architect is usually awarded his commission as the result of winning an open competition. Scores of architects submit free sketches for the design of a single church. The jury that selects the winning design and consequently the winning architect is normally composed of five architects and four clergy or lay members. In many cases the clergy or lay members of the jury may have little or no relationship with the congregation for whom the church is to be built. Once the architect has been selected, he is commander in chief of his project. His winning design forms the basis of his construction, and his only restrictions are the broad limits of the program and the restraint of the budget. It is because of this wide sphere of influence that it is important to note the European architect's interest in our American church work.

But church architecture, whether it is created with the help of a building committee or vested primarily in the hands of a single designer, still reflects the thinking of the people.

European churches are being built as they are because they reflect such thinking. Europe's concern for American church architecture and its reflection of our thinking indicates an awareness that has never before been evidenced on the Continent.

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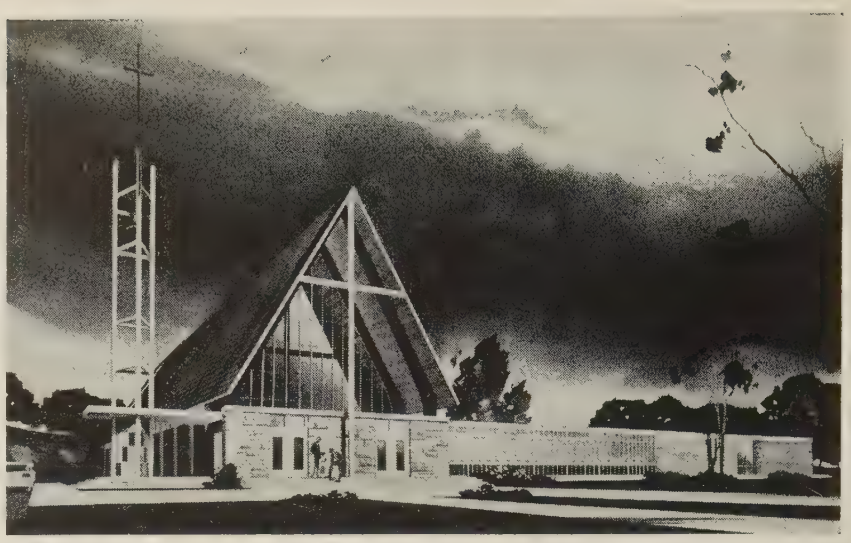

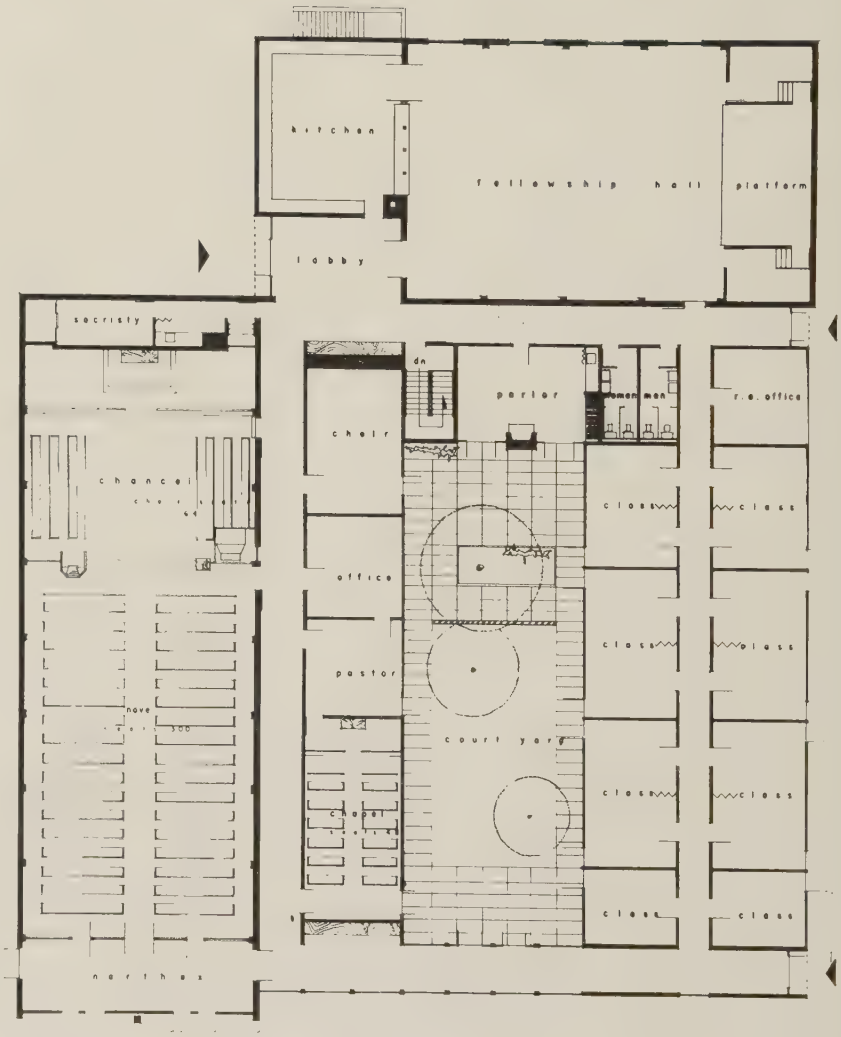

EMANUEL EVANGELICAL LUTHERAN CHURCH

Worcester, Massachusetts

Even a casual study by a novice will show that the contemporary American church, as shown in floor plans of this church designed by Arland Dirlam, is made for the entire family—babies, children, youth, and adults. This is the American idea. Harris Willis is the pastor of the church.

The Genius of Evangelical Protestantism

Mario Colacci

Dr. Colacci studied for the priesthood in the Regional Seminary of Benevento, in the Pontifical Roman Major Seminary at the Lateren, Rome, and in the Pontifical Biblical Institute de Urbe. In the latter two institutions he qualified for magna cum laude. At present he is professor of New Testament Greek and Latin at Augsburg College and Theological Seminary, Minneapolis, and lecturer in the Department of Pastoral Theology at Luther Theological Seminary, St. Paul. His latest book "Christian Marriage Today," was reviewed in the November issue of "Church Management."

A close look at the early events of the sixteenth-century Protestant Reformation should leave no serious doubt that the ninety-five theses which the Augustinian monk, Martin Luther, nailed for debate at the main door of the university church of Wittenberg, Germany, on October 31, 1517, were motivated by the earnest desire to promote a re-evaluation of the theological teachings and religious practices of the official church under the light of both the letter and the spirit of the New Testament.

However debatable it may be whether, or to what extent, the further development of the theology of the Reformation actually held to the original motivation of Luther's reaction against some of the theological teachings and religious practices of the official church, the fact remains that the genius of evangelical Protestantism is to be found in its ultimate goal of recapturing and heralding the saving message of Jesus Christ in accordance with the objective and unaltered teachings of the New Testament.

From the standpoint of evangelical Protestantism, the Christian church is supposed to proclaim the redemptive message of Christ to the world in accordance with the essential features of God's New Covenant with man as they are either directly expounded or indirectly implied in the written and divinely inspired record of the life and teachings of Jesus of Nazareth.

But if the Christian church is supposed to uphold and witness for the saving message of Christ according to the essential features of God's New Covenent with man, the question naturally arises as to what these essential features are and to what extent they had been either disregarded or overshadowed through the centuries in the teachings and practices of the official church.

While evangelical Protestantism has never claimed infallible authority with regard to a possible dogmatic formulation and definition of the whole theological heritage of the New Testament, it does hold that God's New Covenant with man, as expounded in the Holy Scripture of the New Testament, is rooted on some basic and essential features which throughout the centuries unfortunately were either set aside or misrepresented in the theological teachings of the official church, the recapture of which ought to be credited to the forerunners and leaders of the sixteenth-century evangelical Reformation.

I

The Essential Features of the New Covenant. Which are the essential features of God's New Covenant with man, and hence of evangelical Christianity?

A comparative survey of the essential characteristics proper or unique in the two historical covenants established by God with man is probably the best approach to a better understanding of the basic evangelical features of the Christian heritage. We shall mention five of these essential characteristics.

(1) The Covenant of the Old Dispensation was a covenant established by God with one nation, the Jewish nation, which thus became the chosen people of God over all Gentile nations. The Covenant of the New Dispensation, on the other hand, is a covenant established by God with all men of all nations regardless of the natural boundaries of nationality, language, culture, and color of skin.

The basic feature of universality characteristic of God's New Covenant with man, theoretically at least, was never questioned within Christendom. However, it was necessary to mention it because of its implications with what follows.

(2) Since the Old Covenant was a covenant established by God with a nation as such—that is, with the Jewish nation in its collective entity—it was not limited to the religious realm. Actually it was a theocracy, a religious form of government wherein the religious authority was somehow identified with the civil and political authority. The religious code of law was at the same time the civil code of law of the whole nation, and the Jewish people as a unit, in their ethnical integrity, were God's *ecclesia,* or God's assembly.

On the other hand, in the New Covenant the Kingdom of God and the kingdom of Caesar—that is, the religious and the civil expressions of man's community life—are spoken of as two realities which, though coming from the same divine source, are supposed to be distinct in their respective spheres of action. Because of its essential character of universality, the Messianic Kingdom of the New Covenant was intended by God to be free from the civil and political ties of any specific nation or state.

(3) The outward and public expression of the Old Covenant religion centered around the offering of bloody sacrifices, which were intended by God primarily as liturgical rites prophetic of the final and divine sacrifice to be offered once and for all on behalf of the sins of all mankind. However, when the bloody sacrifice of the true Son of God

and true Son of man was offered to the Father on Calvary Hill as atonement and propitiation for the sins of all men, the Old Covenant religion of bloody sacrifices ceased and the religion of the New Covenant, the religion of spiritual sacrifices and spiritual offerings, began.

(4) Since the outward and public expression of the Old Covenant religion centered around the altar of bloody sacrifices, a priesthood for the offering of these sacrifices was necessary. Actually, under divine directives, a hierarchical priesthood of a special cast of people was organized. At the top of this Jewish priestly hierarchy was the *archiereys,* the high priest, who together with the later instituted *sanhedrin* was endowed with religious and either direct or indirect civil jurisdiction over the whole Jewish nation.

In the New Covenant there are no bloody sacrifices any more; hence there is supposed to be no priesthood of a special cast of people set apart for the main purpose of mediating between God and men through the offering of bloody sacrifices. According to the positive teachings of the New Testament, all the living members of the New Covenant, all those who by supernatural regeneration have been grafted into the Mystic Body of Christ, are spiritual priests and spiritual kings, endowed in the sight of God with the same rights and privileges.

(5) Since the Old Covenant was essentially a collective covenant, a covenant between God and Israel as a nation, its religious expression was also supposed to be a collective expression, therefore under the jurisdiction of the priestly hierarchy with regard to both theological creed and religious practices. The religious man of the Old Testament was bound, not too much by his own conscience as to what to believe and do, but rather by the superior authority of the priestly hierarchy which ruled over both the religious and civil life of all Jewish citizens.

In the New Covenant all this ceased to be. Christ, the divine founder of the new dispensation, addressed his saving message to the individual persons within the nation, and not to the nation as such. He made appeal to the mind and heart of his listeners directly; hence he expected from them a personal and free commitment to his divine Person and his teachings, according to their own conscience and their own insight, and not according to the dictates or theological formulations of a ruling and organized religious authority.

In conclusion, according to the letter and the spirit of the New Testament the church of the New Covenant was supposed to be a world assembly of free Christian believers, led by the same invisible Head, Jesus Christ, and unified by the supernatural ties of the same faith, the same baptism, and the same fellowship around the altar of the same eucharistic bread. All the members of God's new universal *ecclesia* were supposed to be spiritual priests and spiritual kings, partakers with and through Christ of the same final victory over sin and evil. No hierarchical priesthood nor ruling religious authority was supposed to control its destiny. Finally, the visible and local expressions of this universal Christian assembly were supposed to be free from any identification with or essential subordination to the authority of the political state.

II

The Gradual Apostasy of the Official Church. In spite of internal dissensions and divisions which soon arose within its constituency, the Christian church of the early centuries on the whole remained faithful to the evangelical and apostolic pattern. However, as time progressed, its apostasy, or drift, from what it was intended to be by its divine Founder became more and more relevant.

Contrary to the purpose of Christ and the teachings of the New Testament, the official Christian church identified itself with the authority of the political and civil state. Actually, at the beginning of the fourth century, by official agreement between political and religious leaders, the Christian religion became the state religion of the Roman Empire. Hence the pastor, or bishop, of the local Christian congregation of the capital city of the Roman Empire began to claim authority and binding jurisdiction over Christian believers and Christian congregations in both the West and the East. He claimed for himself the same role and jurisdiction over the *ecclesia* of the New Covenant that the Old Testament high priest did over the whole assembly of the Jewish nation. Together with the jurisdiction of the Old Testament *archiereys,* he claimed over the whole Christian church the same jurisdiction of the *pontifex maximus* of the pagan Roman religion.

Contrary to the purpose of Christ and the teachings of the New Testament, a hierarchical priesthood charged with the primary task of offering the alleged New Testament sacrifice of the Holy Mass was introduced and organized.

Because of the encroachment of pagan religious ideas and practices upon the Christian religion of the New Covenant, unscriptural beliefs and practices such as purgatory, prayers for the dead, indulgences, and veneration of statues and images crept into the evangelical stream of the Christian message and were later acknowledged in the theological teachings and religious practices of the official church.

Finally, because of the support of the civil and political authority, the Christian church, which originally was supposed to be a democratic assembly of Christian believers worshiping God according to the dictates and commitment of their individual conscience, became an instrument of inquisition and persecution against all those Christians who refused to accept and profess the Christian religion as expounded in both doctrines and practices by the authority of a supposedly infallible leadership.

III

The Need of Reformation. The Christian gospel mingling with human philosophies and pagan religious ideas and practices; religious authority mingling with political authority in ruling the mind and heart, thoughts and deeds of people; priests, bishops, cardinals, and popes living a worldly life and yet calling on the name of Christ and presuming to lead in his name the destiny of the Christian church—this is the dramatic picture of the official Christian church at the eve of the sixteenth-century Reformation.

While the official Christian church was reaching the climax in terms of moral corruption and unscriptural teachings and practices, hundreds of prayers and supplications imploring the restoration of the church of Jesus Christ to its original evangelical message and apostolic practices were ascending to the Almighty from the hearts of sincere and loyal clergymen and lay members of the official church itself.

Of course none of the forerunners and leaders of the Reformation were praying and looking for a split in the historical body of the Christian church. However, the split became inevitable when the leaders of the official church refused to consider the possibility of a scriptural re-evaluation of some of the theological teachings and religious practices. More than that, the Pope of Rome launched a public and solemn excommunication against the man who had dared to question publicly some specific church

doctrines and practices.

The inevitable split was actually brought about. As a matter of fact, Christendom is still divided. Undoubtedly there is no sincere and loyal Christian today who is happy and thankful for the many splits, antagonisms, and competitions which still torment the outward expression of the New Covenant Christian assembly. Yet if it is true, as we hold it to be most certainly true, that Christ cannot be divided and he is still the one invisible Head of his church, it must also be true that the Christian church of the New Covenant can be but one.

However relevant and vital the theological differences among the major branches of Christendom may be, and however irreconcilable within the logical categories of our human and limited understanding, we ought to believe that there can be but one spotless Bride of Christ.

IV

The One, Universal, and Invisible Christian Church. While the Roman church continues to keep high walls around a visible and hierarchical structure of the Christian church, thus denying communion to and refusing cooperation with all Christians who refuse to enter its walls and submit themselves to the alleged visible and infallible authority of the Pope of Rome, the evangelical branch of Christendom claims no visible dividing walls, no hierarchical priesthood, and no human and infallible authority of an ecclesiastical nature.

From the standpoint of evangelical Protestantism, God's church of the New Covenant is made by the universal assembly of all Christian believers who have heard and accepted in their hearts the good news in accordance with which Christ, the true Son of God and the true Son of man, died for the sins of all mankind, was buried, and rose again the third day according to the Scriptures (1 Corinthians 15:1-4). They are true followers of Christ who have accepted by faith this central *kerygma* of the New Covenant, who have been washed by and through the sacramental waters of holy baptism, and who gather in repentance around the table of the eucharistic bread. There, according to the teaching of evangelical Protestantism, is the Christian church of the New Testament.

Who are the true followers of Christ, and hence the true members of his militant church on earth? We do not know. Nobody knows, because nobody can read

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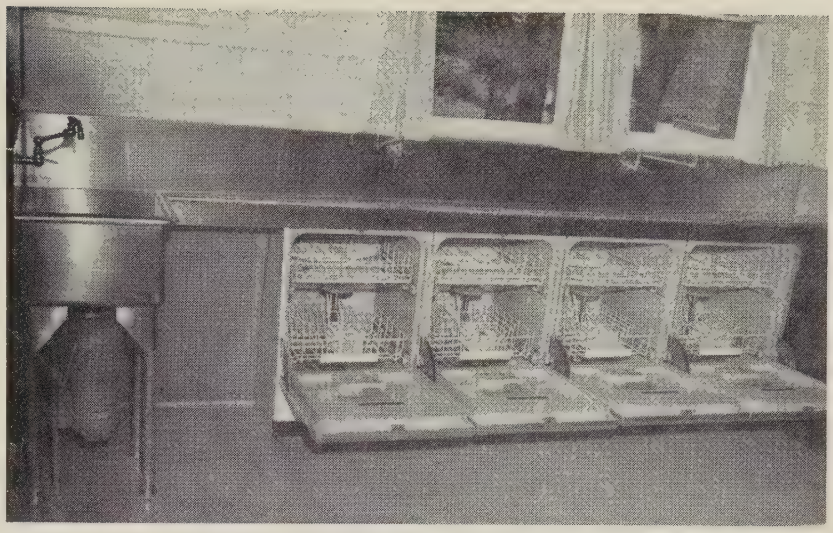

Dishwashing Equipment

Sherman S. Newton*

In the process of building our new parish hall we discovered, in common with other parishes, that costs had a way of confirming pessimistic estimates. As a result, organization after organization regretfully shelved for future reference their desires in the new structure. Most disappointed were the parish women, who had sparked the effort and who now saw their hopes for a modern kitchen chased by a treasurer with a handful of bills.

The building committee was able to meet many needs by stretching and compromising here and there. Most critical was the cost of a top-grade dishwasher, the dream of the kitchen police. No one was willing to settle for less than the best, and inquiry revealed that the best was clearly out of budget bounds.

Furthermore, a commercial dishwasher was hardly practical for many of the smaller functions which constitute so large a portion of social activity in a medium-sized congregation. Caterers imparted the further disturbing information that a commercial unit in a church was usually not used often enough to keep it in top working condition and hence was frequently out of order, proving thereby to be a headache for both the company and the church concerned.

In casting about for some solution to the matter, the president of the women's auxiliary employed the "gratis" counsel of a Bell Telephone Company kitchen expert, who suggested the idea which was eventually used and which appears in the accompanying photographs.

Four home dishwashers were installed, in series but capable of being operated separately. A tarnish-proof metal sink was cut to order, with provision for the use of a disposal unit at the extreme end toward which the covering sink slanted and drained over the tops of the dishwashers. The sink was the most expensive single item in the installation.

This equipment has proved to be more versatile than any other we have seen and is amazingly practical. Small afternoon and evening groups may use but one or two of the washers. Large groups may use the entire series. We have used the installation successfully for a full-course dinner served to three hundred persons. At this extreme figure there is some building up of dirty dishes (the covering sink has ample room for them), but once started, the series turns out the dishes about as fast as they can be made ready and stacked or stored.

The washing, scalding, and drying cycle runs about forty minutes, which means that small groups may leave as soon as they have placed the dishes in the washer and started the cycle, waiting for a later date to put them away properly. If added storage space is needed, the dishes (and silverware, of course) may be left in the washers until used again.

*Rector, Episcopal Church of the Holy Nativity, Chicago, Illinois.

In addition to its extreme flexibility, the equipment is so simple to operate that anyone may learn the proper procedure in a few minutes. Another advantage is that the total cost is anywhere from one third to one half as much as the rugged but more complicated commercial type.

For the average parish of medium size it is difficult to imagine that even a commercial installation would be more satisfactory.

(end)

THE GENIUS OF EVANGELICAL PROTESTANTISM

(continued from page 17)

into the heart and inward convictions of his fellow Christians unless he has been endowed by God with the special *charisma,* or supernatural gift of discernment of spirits. Christ only, the invisible Shepherd of his invisible flock, knows his own. He speaks to them and they hear his voice, and they call on him as their Lord and Savior (John 10:14).

How many are they? Nobody knows, except the Triune God. According to the New Testament, they seem to be not too many (Matthew 22:14).

Toward the end of time the Christian church, the universal assembly of the true followers of Christ, will be reduced in number. Many a Christian will not be victorious in the trial of the great tribulation foretold in the apocalyptic utterances of the New Testament.

During the last stage of human history the opposition of Satan and the evil principalities against the Kingdom of God on earth will be great. We know, however, that no matter how strong and violent the opposition may be, God will never remain without faithful witnesses. And we know also that all the faithful witnesses of the Christian proclamation will be partakers of Christ's final victory over all evil principalities and evil powers.

The gates of hell will not prevail on the final day, when the militant Christian church, with all the faithful, will be transformed into the triumphant church, in a new heaven and a new earth wherein there will no longer be Roman Catholics or Anglo-Catholics, Presbyterians, or Lutherans, or Methodists, or Baptists, but one visible and heavenly congregation—the celestial assembly of the glorified children of God, who shall sing with one voice and one accord a loud halleluiah around the throne of the Triune God whom they shall see as he really is.

(end)

Church Postage Rates Going Up

Glenn D. Everett*

GET READY FOR NEW POSTAL RATES ON JULY FIRST

Announcement by the United States Post Office Department that it is issuing a 1¼-cent postage stamp on June 17 serves as a reminder to ministers and church administrators that the postage rate for churches, charitable organizations, and other nonprofit groups is going up 25 percent on July 1.

At present bulk mailings may be made at 1 cent per piece, provided a nonprofit organization mailing permit is obtained. The rate will advance to 1¼ cents on July 1.

When Congress raised first-class postage to 4 cents on August 1, 1958, it provided for a two-step increase in third-class mail rates. The first step took place on January 1, 1959, when bulk mailings were advanced to 2 cents each. At the same time the rate for nonprofit groups was fixed at 50 percent of the rate for commercial mail. This did not affect churches at that time, as they were already paying 1 cent per piece.

The next increase, which carries bulk mail to 2½ cents per piece on July 1, 1960, will affect nonprofit groups, as will all subsequent increases. An increase to 3 cents per piece for third-class mail, incidentally, is a virtual certainty if Congress accepts President Eisenhower's renewed budget plea that first-class mail go up to 5 cents. There is considerable resistance to the proposal, but sooner or later, if the Post Office continues in the red, this probably will happen; then church groups will have to pay 1½ cents per piece for their bulk mailings.

Meanwhile the 1¼-cent stamp is now officially announced. It is the first such fractional stamp the United States has ever issued and will picture the historic Palace of the Governors in Santa Fe, New Mexico. This "palace," a low, block-long Spanish building, was erected in 1610 to become the residence of the first of the Spanish governors of the province which became New Mexico. It is now a museum.

On the day that the postage stamp goes on sale, a stamped envelope of this denomination will also be issued. Instead of the conventional oval portrait of Benjamin Franklin which is on the present 1-cent envelope, it will carry an embossed reproduction of the stamp design, a new departure in United States postal stationery.

This calls the attention of church administrators to a problem unique in postal history. There will be no means of converting the 1-cent envelopes that may be left over on July 1 to the new denomination, because there is no such thing as a ¼-cent stamp and none will be issued.

Heretofore stamped envelopes could be converted to a higher denomination by adding a ½-cent stamp or a 1-cent stamp, as the case might be.

Church organizations using 1-cent stamped envelopes usually have their return address imprinted when buying them from the post office. Any that are spoiled in addressing can be redeemed for 75 percent of the face value of the postage.

Those left over on July 1, if they have the name of an organization imprinted on them, will be deemed "spoiled" and will be worth three-quarters of a cent each. Considering the fact that the envelopes are worth an average of $7.48 per thousand (nonredeemable), it would be cheaper to put a ½-cent stamp on and overpay the postage by a quarter of a cent than to turn them back.

The only alternative would be to put 3-cent stamps on them and use them for first-class correspondence.

The lower the inventory of envelopes

(turn to page 20)

*"Church Management" Washington correspondent.

Read What Others Say About Our Service

"You did a very good job of printing on the last issue of The Broadcaster."—Todd Beck, Hartsville, Ind.

"You did a splendid job of printing on the last issue of Your Evangel."—Stanley R. Patterson, Cincinnati, Ohio.

"We appreciate your prompt service as well as your Syndicate pages."—Rev. Rogers Marberry, Shelby, Ohio.

"You did an excellent job on the last issue of Beth Eden Chimer."—Rev. Arnold R. Perron, Waltham, Mass.

"Folks enjoy reading The Ripple Visitor.—H. Otho Blackburn, Indianapolis, Ind.

"The last issue of The Pilot was very, very good."—Rev. E. Dale Wenos, Rock Island, Ill.

"Our staff wants to thank you for the fine work you did on the last issue of The Redeemer Lutheran."—Rev. Herbert G. Hohman, Lancaster, Pa.

"The merchants are impressed with their advertisements which appear in our parish paper, Gospel Echoes."—Rev. E. C. O'Brien, Drumheller, Alberta, Canada.

"The New Brunswick Community Observer is well received by our subscribers. We appreciate the quality of workmanship as well as the very good service you render."—Charles H. Shelton, New Brunswick, N. J.

"I am well pleased with your service. The Nebraska Messenger was formerly mimeographed, but we find a Parish Paper is much more valuable when printed."—Rev. Millard D. Sailers, Omaha, Neb.

"Your service is commendable. We appreciate your Syndicate pages. They are well written and composed in an attractive form. We receive many compliments from the subscribers to Good Workers Communique."—Lee S. Coudsy, Detroit, Mich.

"You did a good job on the last issue of The Salem Messenger."—Rev. S. Bruce Fleming, Salem Baptist Church, Chicago, Ill.

"The last issue of The First Methodist Church's Servicemen's Canteen was beautifully arranged. We certainly appreciate the arpid service you give on all our issues."—Jarvis P. Brown, Tucson, Ariz.

"The workmanship on the last issue of The Immanuel Lutheran was outstanding. The Art Covers you furnish are beautiful. It is always a pleasure to show our magazine to people."—Victor A. Mack, Seymour, Ind.

"Your printing of the Hebron Herald is always excellent. This magazine is one of my greatest assets in administration of the parish, for its educational and inspirational value."—Rev. George C. Vetter, Leechburg, Penna.

FOR SAMPLES, PRICES AND FULL PARTICULARS REGARDING OUR SERVICE AND THE HELPFUL SIXTEEN-PAGE ILLUSTRATED PARISH MANUAL CONTAINING DETAILED EXPLANATION OF PUBLISHING PROCEDURE, FILL OUT AND MAIL THE COUPON.

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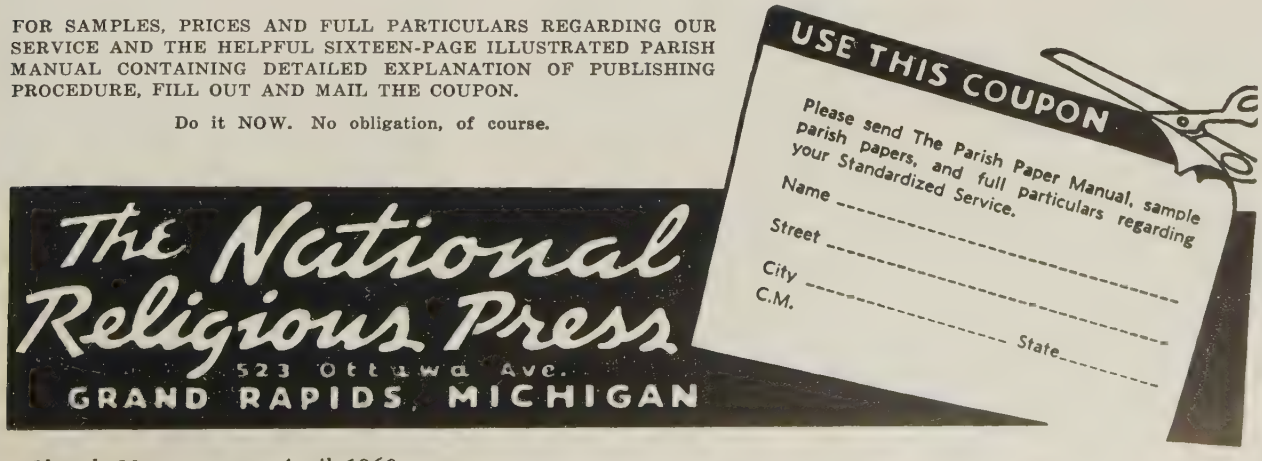

as of June 30, the smaller will be the problem, and the less will be the loss of time involved in putting on stamps. So churches will want to start watching their inventory. If a big promotional mailing is planned for the summer, it should be in the post office by June 30, in order to save 25 percent on the postage.

Those groups which make continuous mailings at third-class rates will need to have the new 1¼-cent stamped envelopes ready on July 1 or face interruption in their operations. Although the new stamped envelope will not have its official first day of sale until the ceremonies at Santa Fe on June 17, supplies will become available to printing firms upon request shortly after mid-May so that they can have them ready for customers by July 1.

A religious publishing house, for example, that uses third-class bulk mailings continuously in promotion of its material need have no interruption and will incur little cost if it measures its inventory of 1-cent stamps or stamped envelopes carefully and gets the new 1¼-cent envelopes in time for immediate use on July 1.

The new 1¼-cent stamps will be available at most post offices on June 18, especially if advance arrangements are made with the postmaster so that he has a supply on hand. The stamps will not be sold ahead of that date.

For the convenience of nonprofit users, the stamps are to be printed in coil form as well as sheets. Coiled stamps are easier to tear off and fit into automatic stamping devices which stamp envelopes as they are addressed.

At first glance it may seem that an increase in mailing costs of a quarter of a cent is no cause for much concern. However, the third-class mail of nonprofit groups runs into tens of millions of pieces annually. Two Roman Catholic groups which opposed the increase at Congressional hearings in 1958 were the Maryknoll Missions of Maryknoll, New York, and famous Boys' Town of Nebraska. The members of Boys' Town work all year long in their print shop on their annual Christmas seals, and it is said that in December their post office (they have their own) puts nearly five million pieces of third-class matter into circulation. Meanwhile the Maryknoll Fathers, also operating with a special post office, send out over one million pieces of literature a month to their constituency, thereby securing several million dollars a year in contributions to support overseas missions.

A 25-percent increase in such postage bills is no small amount of overhead. Protestant groups, if our own mail sack is any indication, don't lag too far behind the Catholic brethren in their use of the government's economy rate for bulk mailings.

The postage increase is definitely on the way, and everyone, including the minister who sends out his parish bulletin as third-class matter and the missionary society with 100,000 fund appeal letters, will want to prepare for the change-over.

(end)

V.I.P.--Your Church Usher

Jeanette W. Lockerbie*

He meets—he greets—he seats.

If that were his only role, he would still be a Very Important Person, your church usher! He's a V.I.P. because normally he is the first person connected with your church that a stranger meets. That good or bad lasting first impression will be made by the usher. He can undoubtedly establish the climate for the entire service by his attitude and actions.

What kind of man should he be? Ideally he would be a dedicated Christian, a diplomat of graciousness, one hundred percent sold on his church, attractive and well-groomed, and alert during the whole service.

He would arrive in time for every service—"in time" for him being at least twenty minutes before the first worshipers begin to arrive. He would check the hymnal racks. He would make sure that the bulletins were readily available and the offering plates were where they should be, not in the church office, left there since the preceding Sunday.

The ideal usher would go a few steps to meet the obvious newcomer, easing that where-do-we-go-now-that-we-are-here moment. His hand would be outstretched in welcome, and he would smile.

He would find out the preferred location in the sanctuary of a worshiper whose regular place he did not know before starting his walk down the aisle.

What is more disconcerting than to see an usher doggedly pursuing his way to the front of the church, only to turn around in time to see the one he is supposedly escorting sitting down in a pew ten rows back of him? That experience could conceivably have given rise to the "nervous usher episode": The head usher carefully coached the very green newcomer to his staff. "Be tactful, whatever else you are. If you have to ask someone to move to another seat, do it graciously; and be sure to suggest that you show the person to another seat."

The occasion arose. The new usher hesitantly approached a lady who was seated in a pew regularly occupied by another worshiper. He stammered, "Mardon me, Padam. Could I sew you to another sheet, or would you like take a chew in the back of the perch?"

On the occasion of any untoward happening our ideal usher would not be nonplussed. And things do happen in churches: Women faint; children have accidents; physicians get emergency calls. The alert usher rises to the need, not waiting for frantic signals from the pulpit.

Yes, ideally our church usher will be all of these and more. But to come back to where we live, who are the men who make up the noble band of ushers in the majority of our churches, who try to please both the victims of high blood pressure who like a cool church and the arthritic ones who fear a draft? Have they had special training that fits them for the office? (Voting a man into office does not automatically endow him with the qualifications.)

Largely it will be found that these are just willing men, interested in the progress of their church, and perhaps with a flair for meeting people. If the latter qualification is evident, the first hurdle has been jumped. But the pastor with an eye to the well-being of his church will not rely on the innate ability of the volunteer usher. He will

*Mrs. Lockerbie's husband is pastor of Bethany Baptist Church, Seattle, Washington.

carry on a program of instruction, either training the men himself or appointing someone qualified to do it.

How Shall He Dress?

The new usher should be instructed in the matter of dress—often a delicate subject. He should not call attention to himself either by being overdressed or by being slovenly dressed. Nothing is more fitting than a dark suit, a white shirt (with a well-ironed collar—no turned-up points), and a conservative tie.

The matter of passing the offering plate should not be left for him to figure out. If practice is important in other realms, surely this part of the worship service should be practiced—before the service begins, not during it. How disturbing to the spirit of worship is the hit-and-miss reaching of people across half-empty pews before they can deposit their offering in the plate!

A definite part of the new usher's training should be the handling of the communion elements. (In many churches this is the province of the deacons rather than the regular ushers, however.) This should call for a dress rehearsal in order that nothing will mar the sacredness and the silence for meditation. It should be definitely predetermined exactly who is going to do what, and when.

Fast growing suburban areas, with their bulging churches, are creating new usher problems. Seating is not always all that might be desired. However, when extra chairs are needed to accommodate the crowd, they should be supplied without causing a disturbance. Adequate preparation—conscripting men ahead of time and instructing them in smooth procedure—can do away with chaos.

The unruly child! What can the usher do with him? Certainly he shouldn't stand (or sit) helplessly by, ignoring the baleful glances of worshipers who are being disturbed (and are mentally vowing that they will never come back to this church). But if Johnny is accompanied by his parents, should the usher presume to rebuke him for disturbing the service? Yes, he should! If the parents are so insensitive as to remain oblivious, they should not reasonably resent the timely action of an officer of the church.

And here, perhaps, we come to the crux of the whole relationship between churchgoer and church usher. The office of usher should be given dignity and

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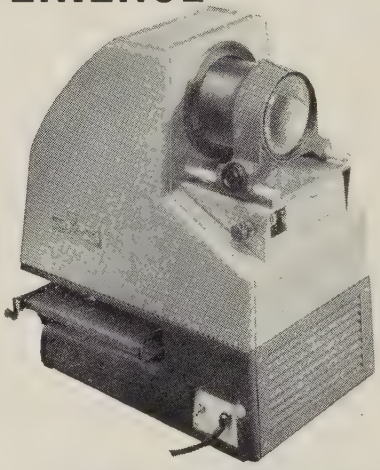

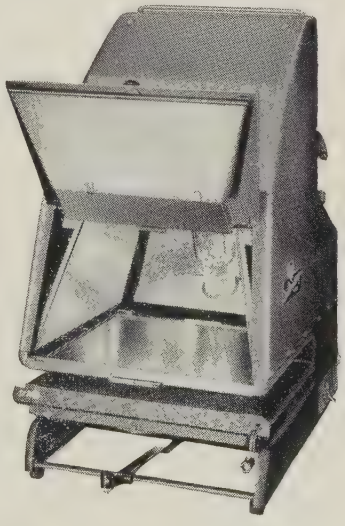

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authority. People coming into the house of God should look to the usher as a special officer whose province it is to maintain decorum and a quiet, orderly spirit conducive to worship. When our adult worshipers so regard him, the children will be more prone to obey when he halts their stampeding down the aisles, their damaging of hymnbooks, their treating the house of God as a playground.

The Pastor and The Ushers

The thoughtful pastor will discuss his program with the ushers, as well as their duties in relation to it. He will not expect them to be mind readers, but at the same time they should not be automatons. The ability to grasp a situation and deal sensibly with it will often mean the difference between chaos and reverence. Since the pastor is in a position to see the whole congregation from his vantage point in the pulpit, he would do well to have a system installed which he can regulate to attract the attention of his ushers. A church in Canada has a floor switch which controls a series of lights in a panel at the back of the church. By means of this the pastor can summon an usher when the need arises; and in this regard nothing should be allowed to hinder the usher at such a time. There should be no stopping to hand out a hymnbook or to open or close a window. Without ostentation he should make his way to the pastor.

The ultimate aim in the work of our V.I.P. is not to be seen particularly, but to engineer the whole situation so unobtrusively that he assures a consistent atmosphere of worship.

Being a good usher means that he will deny himself the pleasure of sitting with his family. Rather he will occupy a seat (reserved for him) near the door of the church, where he can greet even the latest latecomer.

It means arriving earlier and leaving later than almost anyone else in the church, for while he is in no sense the custodian, he will see that the doors are open at the last Amen, the guest book is attended (by prearrangement), visitors' cards are delivered to the pastor, and lost primary school children are reunited with their parents. These and an unpredictable list of purely local situations are the business of this Very Important Person.

What would our churches be without him?

(end)

Must We Eat So Well?

Donald J. Maccallum*

WHAT IS THE FUNCTION OF THE CHURCH SUPPER?

The tab was $6.00 a person when thirteen hundred Bay State Congregationalists sat down in a Boston ballroom for a "Salute to Christian Higher Education" dinner duplicated at regional gatherings across the country last fall.

The dinner was a fine idea, but the size of the check (more than the average per capita contribution needed to put the CHEF drive over the top) spotlighted a problem of mounting concern in our churches. The humble church supper is getting out of hand!

In one church a faltering men's club concluded that the alimentary canal was the surest route to a man's loyalty and tried to rebuild the shaky organization on a new foundation of monthly steak dinners!

A woman's club in the interests of parish fellowship charcoal broiled twenty-nine-cents-a-pound chicken to a crisp $2.50 meal, pocketing a neat profit "for a good cause."

An association meeting served a dinner delicious enough for any gourmet and ample enough for a glutton at a reasonable $2.00 per plate, but only half as many people turned out as were expected, and the best represented churches were the few that had subsidized their delegates' suppers.

"Do we have to eat so well?" a layman asked following that meeting. His question voiced the feelings of increasing numbers of church people who find the expense of table meetings burdensome and the style of church suppers disturbing.

Must we eat so well? is a question which rises as much from the sensitive conscience as from the sensitized pocketbook. Can the church in good conscience lay lavish tables at profitable prices in the name of Christian fellowship?

Not all church suppers, of course, qualify for a Duncan Hines endorsement, nor do they all bring a price that might adorn a menu at the Ritz, but the trend appears to be in that direction.

*Minister, The First Congregational Church, Greenfield, Massachusetts.

What's wrong with good food, tastefully served, at prices that compare favorably with commercial restaurants? Nothing at all, if the purpose of a church dinner is to cultivate the art of gracious living and afford parishioners an experience in gastronomic delight. But this is not its purpose.

The church supper is sacramental in character, an outward sign of an inward reality, an expression of the community that is in Christ, and a means of fulfilling the fellowship of the redeemed. In appearance a church supper may be like any other meal, but in reality it is unlike any other meal, for it is the shared experience of a unique community.

To make the church supper a fund-raising enterprise is to corrupt the *koinonia.* To price it beyond the means of most people is to fence the fellowship. To prepare what will win the approval of connoisseurs is to forget whose approval the church should seek. To serve quantities far in excess of physical need is to cater to self-indulgence inconsistent with Christian profession.

Whatever church people do together testifies in some degree to the character of the faith they share. The church supper, no less than the Lord's Supper, witnesses to the life and values of the spiritual community; and for this reason the layman's question, "Do we have to eat so well?" cannot be brushed aside as a minor complaint. The question raises other queries which probe to the roots of our Christian commitment.

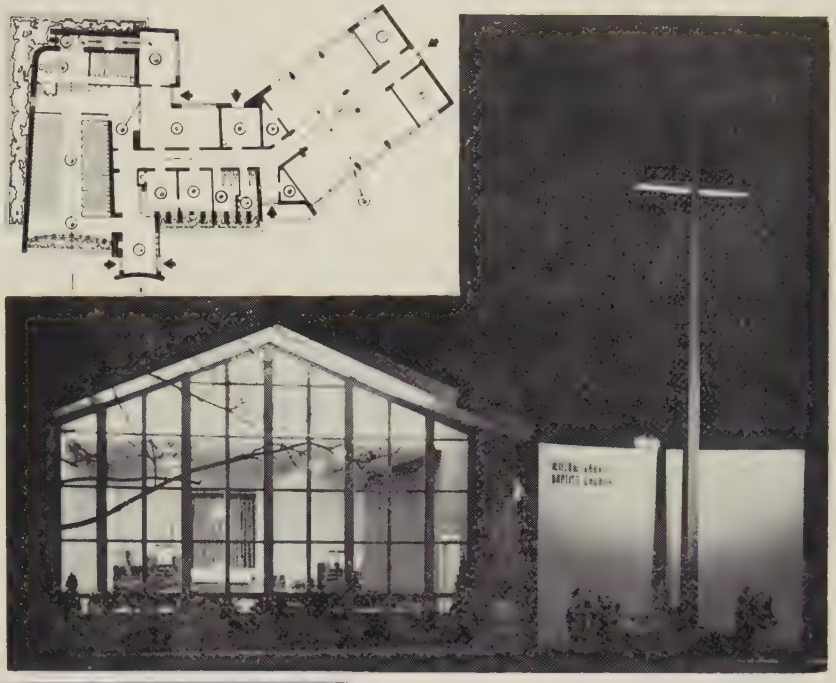
Can people who belong to the beloved community be self-indulgent? Can they be inconsiderate of the circumstances of their fellow members? Can they conform to secular values without dulling the edge of conscience?

"You are my witnesses." That is the fact of our faith which Christian people cannot forget even when they sit at the table to eat a common meal. Their very eating and drinking, as St. Paul pointed out, have implications for the testimony

(turn to page 24)

Chapel Included in First Unit

- **First Baptist Church, Willow Grove, Pennsylvania**
- **Minister: H. G. Rogers**
- **Architect: Harold E. Wagoner, Philadelphia**
- Cost of the building: $114,477.23
- Square footage: 7,257
- Cubic footage: 92,583
- Cost per square foot: $15.75
- Cost per cubic foot: $1.23
- Chapel furnishings: $5,770
- Pews: $2,190



same wood. There is a baptistery back of the communion table. A dossal cloth is hung back of the baptistery. A wooden "tester" above the baptistery hides the speakers of the electronic organ. Many people are not aware that the speakers of an electronic organ will have a better tone when they are confined in a cabinet.

Note the overflow area for the chapel. The people seated in the overflow area

(turn to next page)

At Left: Nave, which, with the overflow space, can seat 250 worshipers.

Below: Combination dining and social activities space.

This church is one in a series of "first units" planned by the same architect to put the emphasis on worship in the first unit of a new church building. With this plan a budget of $125,000 can provide facilities for worship, Sunday school classrooms, a fellowship hall where one hundred diners may be served, a recreational area, and space for the overflow congregation so that two hundred and fifty worshipers may be accommodated.

The chapel, which is the heart of this first unit plan, is finished in black walnut. The pews, or benches, are of the

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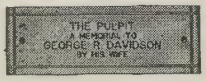

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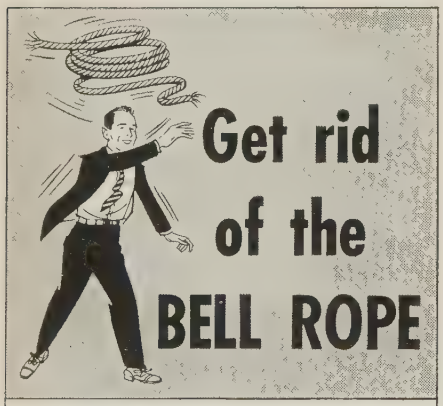

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MUST WE EAT SO WELL?

(continued from page 22)

they bear as members of the body of Christ. How does this apply to the pleasant church supper?

I

The church supper should be regarded as a means to an end and not as an end in itself. We gather together, not for the purpose of eating, but for the purpose of deepening our communion in Christ by sharing the elemental necessities of life, achnowledging from whom they come, and testifying to our faith in him who "has filled the hungry with good things" and whom we know to be "the bread of life."

II

If the parish supper is thus regarded as sacramental, it must be accessible to all the folk of the church. All church members are not well-heeled enough to pay even a modest charge for supper at the church, and the higher the cost the fewer the people who can participate.

Ideally, perhaps, church suppers should be financed as a service item on the church budget. As a corporate act of the Christian community, the common meal should be as easily accessible as common worship and provided for in the same way. But this would be too big a leap for most churches to take at once. The donation supper at which each gives an amount commensurate with his means would be a step in the right direction. Better yet from the sacramental point of view is the "pot-luck" supper to which food is brought from the home and shared without cost, each member being the others' guest.

In any case the profit-making supper (and supper profits can be astronomical in relation to cost) seems least defensible for a congregational meal. If supper profits are needed to fill the church treasury, some attention to the giving habits of the membership is indicated.

III

The church supper should be simple, even at times austere, not just to keep the cost down but to keep the conscience clear. Compared to Christians in other parts of the world, American church people enjoy the abundance of an opulent society. Seldom are we stabbed into awareness of the plight of other people in other places. Yet it is surely the function of the church to stab the conscience and keep Christians alert to their own blessings and sensitive to others' needs. Ample and ostentatious church dinners are not likely to serve this purpose, but simple fare and spare servings might well remind us of both our customary abundance and our easily forgotten obligations to those who daily struggle for existence.

This is not an ascetic plea for renouncing enjoyment of the good things God has provided for our use. It is rather a simple appeal to see the church supper as a ministry of the church and not a mere social interlude in the practice of our discipleship. As an aspect of our Christian ministry the fellowship of the supper table should express our common faith and conform so far as possible to the values of the kingdom rather than the values of the world.

When laymen are prompted to ask, "Do we have to eat so well?" pastors cannot evade the implications of the question.

(end)

CHAPEL INCLUDED IN FIRST UNIT

(continued from page 23)

are not seen by those seated in the nave, but they do have direct view of the chancel and the minister.

The choir is united and hidden behind the lectern; the choir director is seated on the other side of the chancel. Mr. Rogers, the minister, feels it would be wise to change the positions of pulpit and lectern so that he would be giving his sermon from a more central position.

The narthex window is almost completely of glass, giving those who pass a glimpse of the chancel area. The lighted chapel makes a very effective presentation at night—better than floodlighting.

It is very interesting to find an architect with the experience of Harold Wagoner giving so much attention to this "first unit" development. He gets back to a very basic principle: A small church can be both beautiful and functional. The beauty of worship is not limited to congregations of large membership and great budgets.

The reader who has good eyes may be able to decipher the small numerals which appear on the floor plans on the preceding page. If so, he will be able to locate nineteen different areas in this small project.

(end)

Sight of a Russian Arsenal

Philip Jerome Cleveland*

Who knows the full implications of any slight pastoral call? There is the possibility of romance, high adventure, world encounter, a book theme, everything and anything. Who knows what the interior of a home, whether rich or poor, may disclose?

For three years I held monthly services at the neat white Brandy Hill Baptist Church, Thompson, Connecticut. We sought to reinvigorate it with the aid of George Barker (the doughty Scotsman), Mrs. John Templeman, the Kelly family, and others.

Seeking aid, I called at an elegant estate on a curving stretch of heavily wooded road. I passed a sign pointing to a most attractive rural restaurant, "The Russian Bear." At the next structure I made a regular pastoral call. The maid invited me into the luxurious parlor.

A tall, gracious, grey-haired lady entered, a lady of society, her father a famous millionaire.

"I am the Countess Vonsiatsky," she announced, smiling and proffering her hand. "I am interested in the churches in this area. I have heard that someone held occasional services on Brandy Hill. I am happy that there is interest in reviving these historic shrines. Naturally I shall be glad to lend a hand."

Observing a shining Steinway concert grand in the room, I begged the opportunity to sample its music.

"Why, yes, go right ahead. We don't use the grand a great deal. A selection would be quite enjoyable."

What an immaculate, beautiful instrument! It was in perfect tune, and the room had excellent acoustic properties. I played a medley of Russian tunes: Song of the Volga Boatmen, Meadowlands, Russian Marching Song, Theme from Rachmaninoff's Second Piano Concerto, Theme from the Second Movement to Tschaikowski's Fifth Symphony.

Suddenly I became aware of heavy footballs entering the room, loud hand clapping, and the booming of a tremendous voice.

"Good! You know, you love, the music of my people! That is good!"

I swung about on the bench and stood to face a giant of a man, in his early fifties perhaps, towering like a giant elm—strong, bronzed, eyes of fire, face creased and lined by suffering, but powerful in total effect. The voice almost thundered like artillery on the battlefield.

"Meet my husband," the elegant lady interposed, "Count Anastase Vonsiatsky."

What is the relation between the Volga boatmen and a spaghetti supper?

"You like spaghetti?" he inquired. "I am famous as a cook, you know. I always prepare the spaghetti for my friends. Perhaps you would be my guest some evening. I will tell you much about my country. I hope she will yet arise from the ruins!"

"Could I bring my wife and two of my sons?"

"Splendid!" he enthused. "I like boys. I will be happy to cook supper for all of you. It is, then, an appointment?"

"It is."

Two weeks later my wife, Wendell, and Bruce listened to Russian music issuing from the brilliant piano as selections from Rimski-Korsakov, Glinka, and Tschaikowski were played.

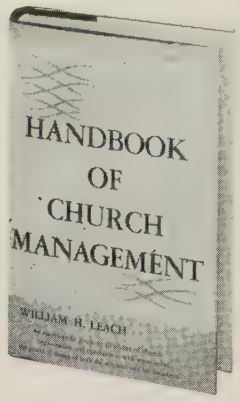
The count proved himself a master of the culinary art. He laughed, joked, played with my teen-aged sons, himself a boy with the boys, talking as they talked, sitting casually as they sat, laughing as they laughed, listening, telling stories.

"Now I show you *my* place," he announced when supper had been concluded. "I have a place here which I always show distinguished guests, especially if they are friends of Russia."

With that statement his jocular, jovial mood changed; he became solemn, stern-visaged. Beckoning for us to follow, he led the way outside the ornate manor to a small, white blockhouse on the lawn. It was a separate unit on an extensive, immaculate parcel of land, detached from all buildings, a sort of detached

*Minister, Dille Larger Parish, LeRaysville, Pennsylvania.

Handbook of Church Management



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shrine among them. He unlocked the door, snapped on the lights—and we stood in a Russian arsenal complete with uniforms, flags, swords, rifles, pistols, revolvers, as well as great military maps and books in color depicting regiments and battalions of Czar Nicholas.

My eyes were dazzled by the blazing impact of colors on the walls, beside the walls, against the walls. The count showed us brilliant portraits of himself in the regimentals of the last days of the monarchy.

"A Life for the Czar"! I could only think of an ancient musicale as the count announced, described, explained his treasures, the vanished glory of a tremendous land he dared not visit. A price hung over his head in the old country.

My wife stood dazed, dumbfounded, by the exhibit of costumes, colors, firearms, maps, military volumes. I have forgotten many of the stirring, thrilling objects that bewitched my own blinking eyes.

I tried to talk church.

There was no time for religious meditation here. The count would only discuss the U.S.S.R. and the dear, dead days, certainly not dead to him nor beyond recall.

Like a field commander about to sound the charge, he moved from one weapon to another, from one brilliant uniform to another, flipping open pages of a compelling military journal, his eyes kindling on uniforms that once paraded across the thronged streets of Moscow.

In this blockhouse, suggesting the field headquarters of an undefeated officer, Count Anastase Vonsiatsky strode from position to position, his deep, ringing voice booming like field cannon.

His refined, gracious wife bowed to the spell of his eloquence and powerful leadership, as did my wife and sons. The two boys had found a magic carpet and were lost in Europe's wonderland of war and glory. I trembled a mite as I observed their attention and rapture.

Only the lateness of the hour terminated our rendezvous in the most colorful and amazing building that ever spread its magic carpet for my earthy, rural feet. My poor head was awhirl with costumes, headgear, boots, swords, horses, guns. They all spun about madly in my brain, dancing the literal dance of death that had finished the stunning pageantry of old Russia.

My invitation to attend divine service, I fear, had not impressed the vigorous and resolute count.

Returning home that night, I realized that the dazzling, impressive armaments were outmoded now and utterly useless. Only the sober lines of Rudyard Kipling were now singing in my brain.

Far-called, our navies melt away;
On dune and headland sinks the fire:
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the Nations, spare us yet,
Lest we forget—lest we forget!

The countess, however, proved herself an invaluable friend in the reopening of shrines. She was celebrated for her political labors and her charities. My wife and I accompanied her to various important state functions. She was always the perfect hostess.

I often think of the kind, gracious American lady of wealth who married an amazing man of rank. I sometimes wonder if the luxurious piano still floods the elegant manor with the stirring music of Russia's immortals, and if my friend the count still dreams of leading his dashing hussars across the newly won Red Square!

(end)

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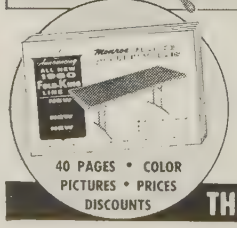

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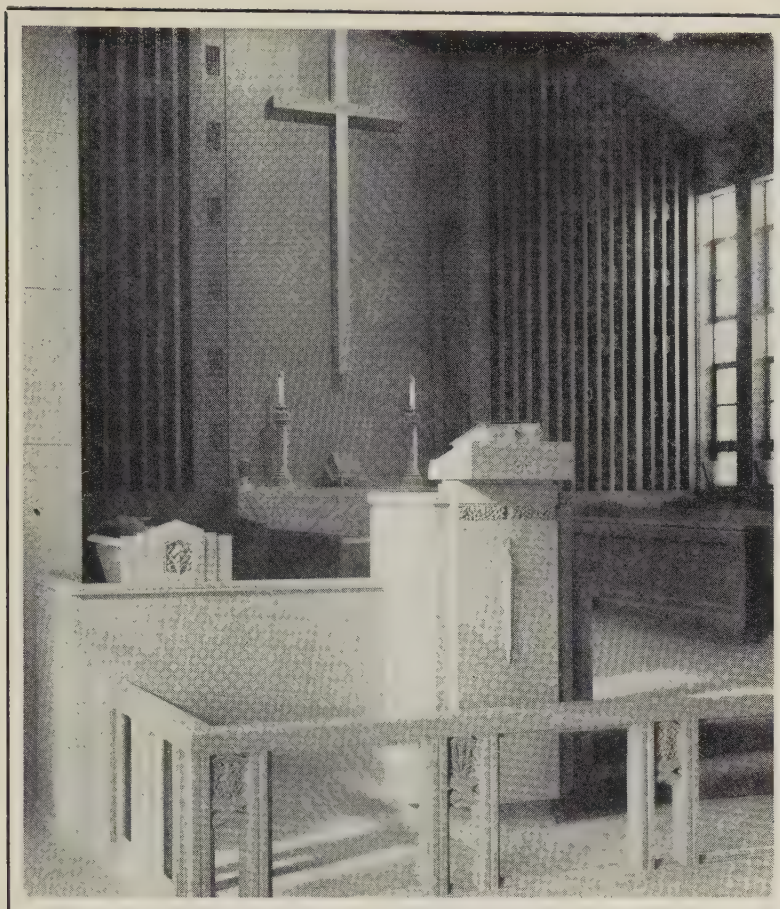

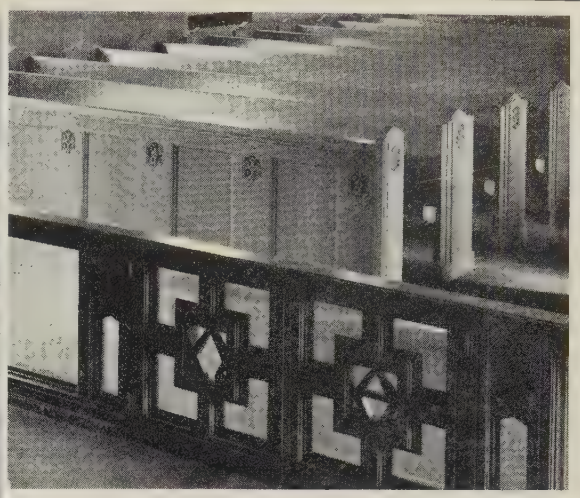

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Religion in the British Isles

Albert D. Belden*

We wish to honor here the memory of two outstanding personalities in British Congregationalism whose loss by death is greatly deplored.

With the death of Dr. William J. Shergold, this writer is the only remaining Ursinus Doctor of Divinity in England. We trust this is but for the time being. Dr. Shergold began his distinguished ministry in Rodborough Tabernacle, Stroud, Gloucestershire, founded by George Whitfield. Curiously enough, after several pastorates elsewhere, the last five years of his life were spent as pastor of the same church at Rodborough, where a memorial to him will be unveiled presently by his daughter, Mrs. Joan Healey.

In his later years Dr. Shergold did a fine specialized piece of work in encouraging and training lay preachers.

A. Victor Sully, head of a famous London firm of accountants, A. W. Sully & Company, was for fourteen years the honorary treasurer of the Congregational Union of England and Wales. A grandson of the manse, he had hoped to enter the ministry; but when his brother, Douglas, was killed in the First World War, he decided to enter his father's business. He was the very finest type of Christian layman and exercised a wide and noble influence. He was later a magistrate and Mayor of Hendon, and was involved in innumerable good causes which will sorely miss his wise counsel.

In their youth, he and his brother were members of the writer's church and established with him a lifelong friendship.

***Clergyman of London, England, who is our British news reporter. He is the author of many books, including "Pax Christi," a recognized source book on the pacifist movement.**

With Baptist Friends

All lovers of C. H. Spurgeon and all Baptists will rejoice to learn that the famous Metropolitan Tabernacle, sacred to the memory of Charles Haddon Spurgeon and badly bombed in the Second World War, has risen once again like an indestructible Phoenix from the ashes of destruction. A noble new building was recently opened, with great rejoicing, by H. Tydeman Chilvers (pastor from 1920 to 1935). From a report we quote the following:

> **A large crowd had begun to gather well before three o'clock when the procession of dignitaries moved to the front door for the opening. Following the Reverend H. Tydeman Chilvers came Dr. E. A. Payne, General Secretary of the Baptist Union, Dr. G. R. Beasley-Murray, Principal of Spurgeon's College, and the present minister of the Tabernacle, the Reverend E. W. Hayden, and Mrs. Hayden. Behind them came the Mayor and Mayoress of Southwark, Councillor and Mrs. G. Darvill, the Town Clerk, Aldermen and Councillors of the Borough, Sir**

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Cyril W. Black, M. P., Deputy-Lieutenant of the County of Surrey, the Reverend J. B. Middlebrook, President of the Baptist Union and General Home Secretary of the B.M.S., Sir Herbert Janes, Mr. R. Mountford Piggott, the architect of the building, former pastors of the Tabernacle, and representatives of the London Baptist Association.

From Psalm 24 the Reverend H. Tydeman Chilvers read the processional words:

"Lift up your heads, O ye gates,
And be ye lift up, ye everlasting doors."

Prior to knocking on the door he said:

"It is on this exact site that the great Charles Haddon Spurgeon exercised his exalted and soul-saving ministry. In the name of the Father, and of the Son, and of the Holy Ghost I open these doors for the proclamation of the Word of God, the glory of His name, and the establishment of the Kingdom of God."

Knocking on the door opening from the spacious porch into the sanctuary, Mr. Chilvers led the procession into the building, there to conduct the act of dedication with scripture reading and prayer.

The new building, though smaller than the former tabernacle, cost nearly a quarter of a million pounds as compared with the 31,332 pounds of the 1900 building which replaced Spurgeon's tabernacle. It is, however, a noble and beautiful sanctuary, one of its most original features being the baptistery, raised centrally above and beyond the organ console, with a most suitable curtained background in the center of which is a glorious golden dove, symbol of the Holy Spirit. One would like to know what Charles Haddon Spurgeon would have thought of that touch of ritualistic symbolism. The concealed lighting and acoustic qualities are excellent.

* * *

Dr. H. H. Rowley, ex-president of the Baptist Union and chairman of the Baptist Missionary Society, received his eighth honorary doctorate recently at Strasbourg University, with General de Gaulle presiding at the ceremony. Dr. Rowley is emeritus professor of Hebrew and literature at Manchester University, a Burkitt medalist, and a fellow of the Royal Academy.

* * *

Dr. Josef Nordenhaug, president of the Baptist Theological Seminary at Zurich, Switzerland, is expected to be the next general secretary of the Baptist World Alliance. Dr. Arnold T. Ohrn, who will retire next summer from the secretaryship, announced that the Baptist World Alliance executive committee has voted unanimously to recommend Dr. Nordenhaug's name to the nominating committee when it meets during the tenth Baptist World Congress at Rio de Janeiro, Brazil, from June 26 to July 3. The new secretary-designate was born in Norway in 1903, grew up in a Baptist home, and was a member of the First Baptist Church of Oslo. After taking a degree in science at the University of Oslo, he arrived at a conviction that he was called to the ministry, and he moved to the United States at the age of twenty-five to study theology. Dr. Nordenhaug earned both a master's and a doctor's degree from Southern Baptist Theological Seminary, Louisville, Kentucky. He held pastorates in Kentucky and Virginia, and later became editor of *The Commission,* the monthly magazine published by the Southern Baptist Convention. He returned to Europe in 1950 to become president of the international Baptist Theological Seminary in Switzerland.

* * *

According to Edgar F. Hallock, chairman of arrangements, Brazilians are looking forward with the greatest possible enthusiasm to the sessions of the tenth Baptist World Congress at Rio de Janeiro. He says: "Our Baptist people, who are familiar with the magnetism of the evangelical message in a land that is nominally Catholic, believe that it can be the greatest thing that has happened to Baptists since Pentecost."

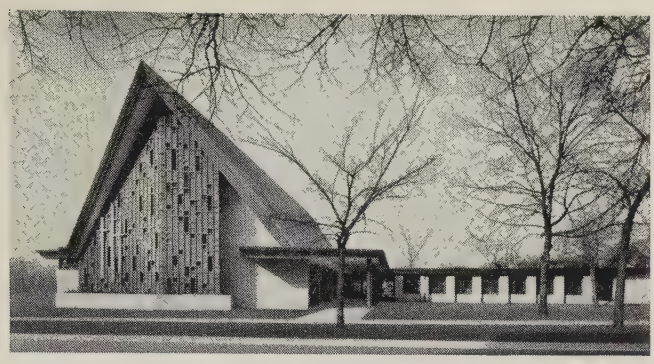
With the Anglicans

Mr. Macmillan's speech before the South African Parliament has been greeted with massive approval on the part of the British public and especially by the Christian public.

The Archbishop of Cape Town (the Most Reverend Joost de Blank) said recently that the attitude of suspicion and hostility by the nations of the world towards the policy of apartheid in South Africa would change if the Government agreed to do four things:

1. Sign a declaration of human rights.
2. Repeal the "Church Clause" (a clause

(turn to page 66)



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- **Pastor** — Thompson S. Sampson
- **Building Statistics** — Area—25,070 square feet; Cube—377,000 cubic feet; Cost—$337,849; Cost per square foot—$13.50; Cost per cubic foot—$.89
- **Seating** — Total—575 Custom-made red oak pews
- **Foundations** — Reinforced concrete
- **Exterior Walls** — Face brick
- **Floors** — Asphalt tile over concrete. Chancel floor faced with brick.
- **Roof** — Asphalt shingles over 1½ inch rigid insulation over 2″ x 6″ decking
- **Ceiling** — 2″ x 6″ V joint decking—Douglas fir
- **Windows** — Wood frames with clear and colored glass
- **Interim Wall Finish** — Face brick
- **Altar and Lectern** — Custom-designed red oak
- **Heating and Ventilating** — Forced hot water and balcony exhaust fan
- **Lighting** — Incandescent pendant fixtures and concealed light trough in the sanctuary—recessed and surface mounted ceiling fixtures elsewhere.
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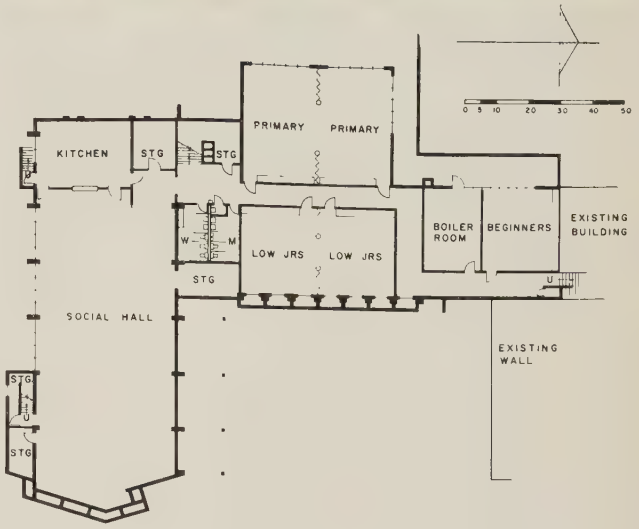
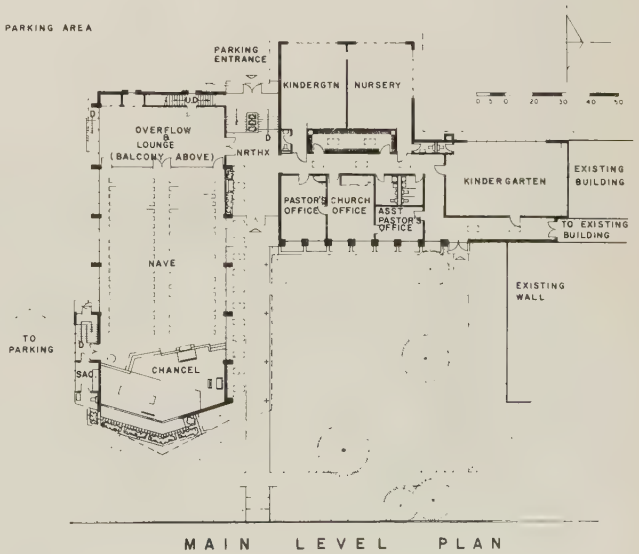
- **Pews** — Endicott Church Furniture, Winona Lake, Indiana
- **Laminated Arches** — Timber Structures, Portland, Oregon



BASEMENT FLOOR



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The Minister as Leader of Worship

Floyd Doud Shafer*

In one of the better books on the history and meaning of Christian worship, the subject and its many parts are thoroughly presented, with one exception—the minister as leader of worship. Toward the end of this particular book one of the authors writes:

> **A word must be said in conclusion upon the greatest factor of all in the conduct of public worship—the personal factor.** ("Christian Worship," Micklem, page 241)

Thereupon an entire page is given to the subject!

No doubt most of us feel something of a surprise when we are reminded that we are leaders of worship. The force of circumstance never lets us forget that we are administrators, assistant janitors, and prayer-makers at all kinds of functions; founders, leaders, and members of committees; eccelesiastical financiers; ringers of bells at empty houses; comforters of the sick and dying; occasional readers of books; counselors of the troubled; and for thirty minutes, preachers on Sunday. But where is the time for the long study, the planned research, the cultivation of voice and demeanor, and the essential trysting with God necessary to the proper leadership of worship?

Perhaps it is not the time that is lacking so much as our interest. Many men feel that the worship part of the service is just so much preliminary to the sermon or the sacrament. And there is always the danger that our marvelous preaching or our beautiful celebration at the table will loom so large in our eyes that all other parts of worship are minimized and treated as inferior aspects. In this feeling we may be joined by many of our congregation who tell us frankly that they have come to hear a sermon or observe the communion. In the old Scottish church, going to church was called "going to sermon"! So our first two tasks are to inform ourselves of the importance of worship and to train our congregations to expect and profit from common worship. Obviously the responsibility here is ours, and if the leaders of worship do not lead, the worship will not be led but merely endured and suffered through.

*Minister, Fourth Presbyterian Church, Knoxville, Tennessee.

To assist us in the reappraisal of our position as leaders of worship, we will first offer some definitions of worship, then take a quick look at some biblical suggestions, speak briefly of historical development, and conclude with a few general suggestions.

One of the best definitions of worship is the following, taken from Volume II of Hans Lietzmann's *A History of the Early Church*:

> **The heart of the Christian life is to be found in the act of public worship. This is the occasion when the powers of the world beyond flow into Christian people, and transform them into the new children of God; they are no longer of this world, but even here live in a supernatural fellowship with the heavenly citizens of the kingdom of God.** (page 124)

Here is splendid eschatological emphasis, a reminder of our dependence upon and union with the transcendent realm of God. Such an emphasis keeps our worship from becoming overly subjective and reminds us that in true worship God does something to us and with us, not only in terms of our life here, but especially in terms of eternal life. Too much of our worship is geared to the feelings and sentiments of persons; it is too much what we want. A leader of worship should make it clear by attitude and word that the worshipers are in the presence of Almighty God, whose action upon them may be entirely contrary to their desires. Again, much worship is aimed at making persons happy, peaceful, and successful in the terms of this present life and its circumstances. But worship, as defined by Dr. Lietzmann, may bring such impact of God upon us that we will be unhappy, disturbed, and failures in the eyes of the world. If it takes that to transform us into new children of God, then let us encourage it. At any rate our leadership of worship must remind the worshipers that all of us are in the presence of Almighty God, who will do with us and to us as seemeth best to him.

We should also note here the timeless, or atemporal, character of worship. In all other affairs we are bounded by time limits, but in worship we are approached by the Eternal and are also brought into fellowship with the redeemed of all ages. We must help our people see that worship enables us, at least for a short while, to enjoy our heavenly citizenship, a joy which tempers earth's sorrows and tears and gives clearer perspective to this life's routine responsibilities. Thus we give realistic expression to our belief in "the communion of the saints."

Possibly, therefore, our leadership of worship should not be so greatly concerned with solving immediate problems and satisfying personal sentiments. Nor should we disdain the august and majestic in speech and action. Rather should thought, word, and action be challenged to their highest levels; and if there be complaint that the thought and drama of worship are different from the thought and action of the market place and the social gathering, then let it be said that we are not worshiping a "boss" or a "pal," but the almighty, majestic, and eternal God.

The story is told of a minister who was upbraided severely by an elder regarding the manner in which he prayed. The elder said that he just did not like the prayer nor the way it was made. The minister made this reply: "Sir, if you will recall, the prayer was not addressed to you."

Another excellent definition of worship is this:

> **Common worship is what we say and do when we gather together before God and what God does with us there.**

Etymologically and essentially, worship is what is thought, said, and done in recognition of God's worth. Consequently the leader of worship must know that true worship is dependent upon a thoroughgoing, theocentric theology. The leader of worship must first be a theologian. Otherwise he may be taking his inspiration and guidance from passing psychological fads, popular music, concert hall procedures, and TV techniques. The leader of worship should read and reread the sixth chapter of Isaiah. Worshipers must understand

that they are in the presence of the high and holy God, that cleansing comes from his presence, and that the call to seemingly impossible responsibilities must be accepted in his name. Our theology will teach us that worship is planned to magnify, adore, exalt, praise, and serve Almighty God. Our theology will inform us of the grace of God, of our consequent need of confession and cleansing, and of our privilege of loving service. So we must lead people to behold the living God, to acknowledge his glorious grace, to confess sinfulness, and to seek opportunities of service.

God in Worship

The leader of worship must understand what God does with and to those gathered before him. He condemns us for our sins, he forgives us in his Son, he feeds us from his Word, and he sends us forth blessed and to be a blessing.

These considerations bring us to the point where we can speak of some of the methods whereby such things come to pass. Early Christian worship was closely associated with synagogue worship and took much of its guidance from that source. Synagogue worship was simple; it was organized around the Word, especially the Torah, and consisted of the reading of the Word, exposition, prayers, and psalms. To this the Christians added the drama of the upper room. So from the start Christian worship was a composite, one line flowing in from the Old Testament through the synagogue and the other issuing from the upper room. Across the ages these two factors have been the nuclei of Christian worship. Of course there were many developments, additions, and corruptions, but the two basic parts always remained—the service of the Word and the service of the sacraments.

Leaders of worship in the Christian church derived from the president of the synagogue and the celebrant of the sacraments. Here too the centuries saw developments, additions, and corruptions. The New Testament speaks of the leader of worship as the "minister of the Word." And it appears from early tradition that he also was the presiding officer at the sacraments.

During the Reformation an effort was made to restore the primitive simplicity. The preaching of the Word was restored to prominence, and communion replaced the Mass. The late Henry Sloane Coffin summed up this Reformation emphasis in the following words:

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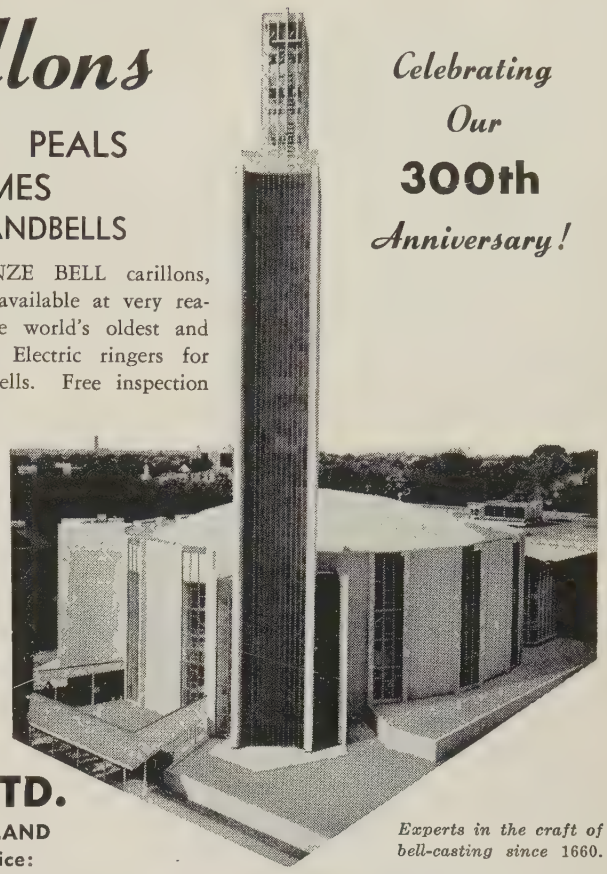
St. Luke's Methodist Church, Oklahoma City, Okla. recently installed a carillon of 42 bells. (illustrated)



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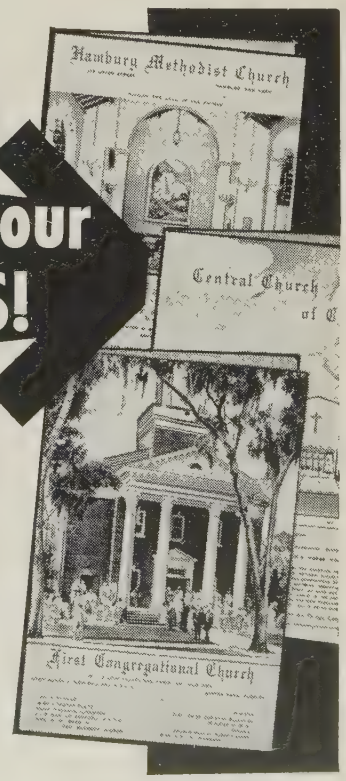

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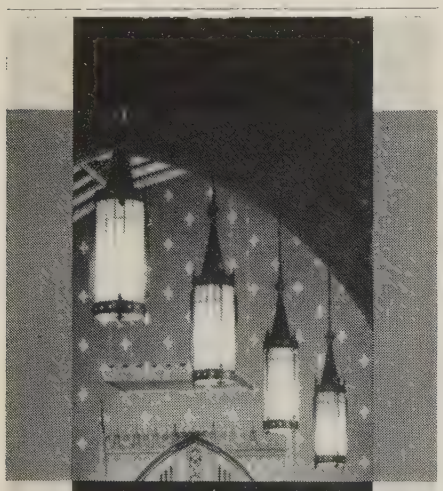

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It was the recovery at the Reformation of the New Testament conviction of God as our forgiving Father in Christ which led the Reformers to abolish the Mass as a propitiatory sacrifice, and to return to the idea of worship as the self-offering of the Church to God in thanksgiving. They stressed his Word as its controlling factor. ("**Public Worship of God**," page 27)

We will recur to this idea in our conclusion, but at this time I simply want to point out that our leadership of worship must take cognizance of these two factors—the Word and the sacraments. I may just say in passing that the Anglican and Disciples communions have achieved a happy union of these two factors, whereas some of the other denominations are impoverished in their worship by excluding one or the other of these major elements.

Eight Suggestions

Now we are in a position to make some general suggestions:

1. From the start, the day of worship was the first day of the week, the day of Christ's resurrection, the Lord's Day. (Revelation 1:10) We should remind ourselves that Christian worship is a celebration of the resurrection of the Lord and therefore a joyous experience. By relegating Easter to one Sunday in the year and filling our calendars with all kinds of special days we have dulled our sensitivity to this New Testament emphasis.

2. In Acts 4:45 we are reminded that worship consisted of togetherness before God and devotion to the "apostles' teaching and fellowship, to the breaking of bread and the prayers."

3. The leader of worship will be aided immensely by much study of Old Testament literature, especially the Psalms, and the New Testament, especially the majestic passages in Revelation.

4. Paul's advice that all things be done "decently and in order" should be heeded. This calls for much study, careful planning, and prayerful execution. In this connection we may remark that many of us are afraid of tradition. Certainly a slavish aping of tradition is out of place, but use of the grand prayers and orders of the past is to be encouraged; otherwise we make practical denial of the communion of the saints and the inspiration of other generations. The spontaneous has its place, but I for one feel that it should be carefully thought through before execution! Of course it is difficult to see how disorder in a service contributes to the glory of God. Perhaps we should give more attention to continuity and progressiveness in the service; otherwise too many climaxes weary the people and too much discontinuity loses them down irrelevant tangents. Only the leader can make the service orderly, smooth, and dignified, and he can do it only by great effort. He may even find it necessary to omit from the service the reading of announcements in the bulletin, on the dangerous assumption that most people present can read plain English.

5. Congregational participation should be diligently sought. Otherwise we become actors and they become spectators. We must not forget that worship is basically "togetherness" before God. We achieve this corporateness in singing, in responsive readings, and in common prayer. We may also increase it by restoring the "Amen" to the congregation, a position it had in the Old Testament, in synagogue worship, and in the New Testament church as indicated by Paul's passing remark in 1 Corinthians 14:16. Here let us confess that music is a problem. Properly trained and taught the theology that wants to be expressed, the organist and choir can contribute a rich and rewarding part to our worship. Separated from the congregation, with its prima donnas and its sometimes sentimental and even heretical music, the choir is the despair of many a pastor. Yet the choir can be taught that they are not performers but worshipers and, with the pastor, leaders of worship.

6. The leader of worship must take time to teach and train his deacons and elders, or whoever assists in the service. A ragged performance by the ushers can mar an otherwise smooth service. They must be rehearsed in their functions.

7. There is no excuse for incompetence on the leader's part. He should know what he is going to do and say before the service begins. I don't think preparation is a restriction on the Holy Spirit; surely he can influence us in our studies as well as in the chancel, and last-minute reliance on the Holy Spirit may just be an excuse for laziness on our part. Mistakes in grammar, poor pronunciation, unfamiliarity with materials to be read, cliches and repetitions in prayers, and awkward mannerisms are certainly not an honor to God. They actually say that we don't think enough of God to come into his presence with care and dignity. To attain competence in the leadership of worship, I suggest four steps: (a) Read constantly in books on worship and in poetry and

great literature. (b) Rehearse and practice movement and expression. (c) Use a tape recorder; it will humiliate you, but it will also help you. (d) Take time to teach the congregation what worship is, what the symbols and dramatics represent, what the words mean, and what worship seeks to accomplish.

8. Various incidentals should be attended to. It is embarrassing to get to the pulpit and find that the Bible has been misplaced, or to the communion table and find that the offering plates are still in the basement. Proper dress is important. It is amazing what little things distract people. Obviously the personality of the minister will be responsible in large part for the tone of the worship experience. This personality cannot be obscured even by a robe. That this is so is not to be lamented, but to be appreciated fully. We are leaders and we are responsible.

Prayers should be short, whether read or extemporaneous. Remember what Jesus said about those who made long prayers for a pretense? Some of us believe that all long prayers are a pretense. It is also doubtful that the prayer after the sermon is the right place for a resume of the sermon, and it is certainly not the place to put in some idea you forgot while preaching.

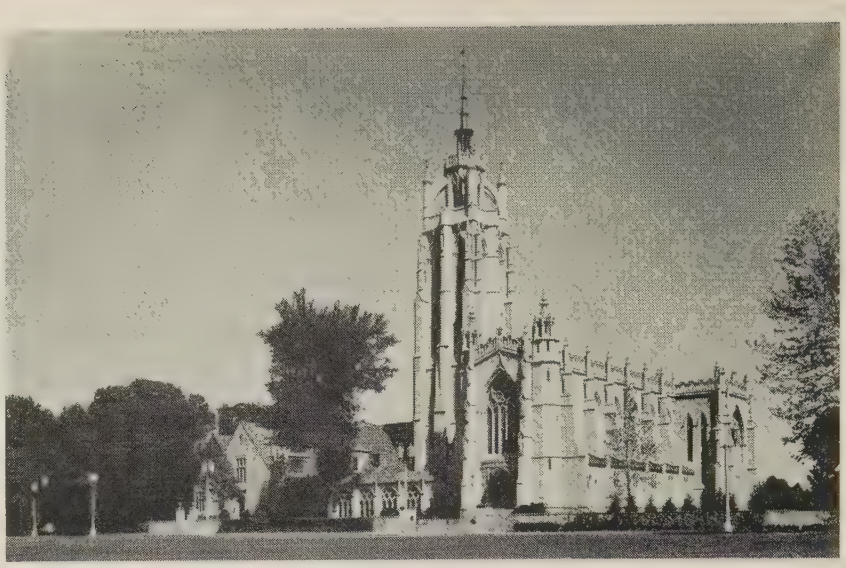
In conclusion, there are more things left unsaid than have been said which should teach us that the leader of worship must be constant in his study, preparation, and personal devotional life.

Dr. Coffin reminded us that worship is the "self-offering of the church to God in thanksgiving." This idea of thanksgiving in conjunction with self-offering strikes me as the essential heart of public worship. The Old Testament, especially the Psalms, is full of this idea. In the early church the term "eucharist" was employed to describe the service of the Lord's Supper, and eucharist means "thanksgiving." So we may say that worship is an expression of thanks to God, worship is doxology. And we may go on to say that the Christian life is simply doxology, that Christian ethics is purely thanksgiving behavior. Public worship in word and sacrament leads us to offer ourselves anew to God and should send us back to our daily lives with but one objective—to thank God by the way we think and act in every area of our lives.

A thought lingers. Life comes right only in the worship of God. We and our people go back to our labors and the many distractions of our world, but we go with confidence in the strength that has come from worship, knowing full well that if God wills, we shall meet again on Lord's Day next, to worship in the beauty of holiness, to be cleansed, inspired, and gladdened in the company of God's people. Or should the Christ return with glory, or should the silver trumpet sound for us and our pilgrimage on earth be ended, we know that we shall join the church triumphant and eternal and with the four and twenty elders forever sing glory around the great white throne with the redeemed of all ages, and what was here our joy and redemption shall there be our portion for ever as we gaze with rapture upon the face of him whom man was made to worship. Indeed, "the chief end of man is to glorify God and to enjoy him forever."

(end)

Unloading Bells at Port of Entry



KIRK IN THE HILLS

Minister: Harold C. DeWindt

One of the World's Largest Cast Bell Carillons

Sixty tons of bells and equipment for one of the world's largest cast bell carillons arrived in New York recently. They were en route from the Petit & Fritsen bellfoundry in Holland to Bloomfield Hills, Michigan, where they will be installed in the beautiful new Kirk in the Hills Presbyterian Church.

The carillon consists of seventy-seven cast bronze bells, the largest of which is the low G Bourdon bell, weighing six and a half tons. Steamship Havok of the Meyer Line brought the shipment of bells, ironware, keyboards, and other carillon equipment from Aarle-Rixtel, The Netherlands, where the instrument was made by Petit & Fritsen, who are celebrating their three hundredth anniversary.

The carillon, which took fourteen months to make, is scheduled to be installed in a special 187-foot bell tower at the Kirk in the Hills. Present plans call for some of the most famous carillonneurs to play at the dedication ceremony.

The bells, which were insured for more than $100,000 on their trans-Atlantic voyage, are the gift of an anonymous patron of the church. Kirk in the Hills, called one of the most beautiful buildings in America, is a $5,000,000 reconstruction of Melrose Abbey in Scotland, the cradle of Presbyterianism.

A spokesman for Petit & Fritsen, one of the outstanding manufacturers of true-bell carillons, stated that five of the larger bells would constitute a peal of swinging bells. The thirty-two largest bells will be playable from a piano-type keyboard as well as by means of an electric automatic roll player. Four of the larger bells will sound the parsifal chime every quarter hour, with the hour strike coming on the giant Bourdon bell.

NEW AMERICAN EXPORT *(continued from page 14)*

What Does America Have to Offer?

Are some of our approaches in integrating Christian living an example for Europe to study? Despite our expanding numbers, are our churchmen any more devoted than theirs? Is the professional background of the public school better for religious education than our lay volunteer system? These questions are more sociological than architectural, but their answers will eventually express themselves in architectural form.

Sociological changes evolve slowly; changes in religious thinking develop at an even slower pace.

However, when one views the tremendous transformation that has occurred in western Europe during this last decade, and when one observes the similarity of the new construction of western Europe and our own, one realizes that the bridge across the Atlantic is getting shorter with each passing year.

That bridge has already been crossed with economic agreements, military alliances, and the interchange of scientific knowledge ranging from medicine to guided missiles.

That bridge is crossed daily with our exports and imports of goods and ideas. Already it has been crossed with the thinking of the American church. In due time that thinking will jell into tangible form.

Some day our new export item might well be American church architecture, and with it, a closer bond of religious fellowship. Since, it has been said, the tangible church is but a reflection of the thinking of people, if this interchange does come to pass, we will have sent across that bridge a vehicle of communication more powerful, more potential, in cementing the bonds between men of good will than anything we have yet produced.

(end)

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A PARABLE

He waited for her every day.
He knew that she would come
that way
Right after two.
He loved the innocence of her
face,
The beauty of her childish grace
That glistened through.

He loved to watch her pause
awhile,
Her face resplendent with a
smile,
To touch a flower;
Or seek to find some hidden
bird
Whose happy trilling could be
heard
Within some bower.

"My child", said he, "it seems
to me
That you would very frightened
be
To pass through here.
This is the City of the Dead
That many grown-up people
dread
And greatly fear.

I marvel that a child like you
Could be so happy, coming
through
This way alone."
"Oh, sir, there is no cause for
fear;
You see, I only pass through
here
On my way home."

Christine Stedman
Austin, Texas

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David A. MacLennan*

Priming the Preacher's Pump

Of course we may learn from our Roman Catholic friends. We may learn something about preaching from those priests who engage in it. Recently I sat in on a lecture to Protestant theological students by the Reverend Gustave Weigel, professor of ecclesiology at Woodstock College, Woodstock, Maryland. Father Weigel is a member of the Jesuit order and a specialist in Protestant theology. He is the 1960 Taylor lecturer at Yale University Divinity School. At Colgate Rochester Divinity School he talked to students and instructors about the Jesuit system of teaching homiletics. Professor Weigel pointed out that while they do not have a formal chair of homiletics in the Jesuit seminaries, their fifteen years of training are for the purpose of making them effective in communication of the gospel as they understand it. Incidentally, the Protestant minister who goes through high school, college or university, and seminary devotes some eleven or twelve years to his training; if he takes postgraduate study, he spends as much time in formal education as his Jesuit brother.

Two statements by Father Weigel are pertinent to Protestant preachers. One, that while the old stylized type of preaching or oratory is now abandoned, preaching is still regarded as an art, "the art of speaking in order to persuade." The second observation worth pondering is this: "You are not to preach yourself. Preach the Word given you. 'For what we preach is not ourselves, but Jesus Christ as Lord, with ourselves as your servants for Jesus' sake.' (2 Corinthians 4:5) Let your scripture be enveloped by the great tradition of the church." Professor Weigel quoted Paul's word to the young preacher Timothy: "Guard the truth that has been entrusted to you by the Holy Spirit who dwells within us." (2 Timothy 1:14) Dr. Moffatt's translation is strong in its directive quality: "Keep the great securities of the faith intact." On these two concerns depends our success in transmitting the good news of Christ: to proclaim the essential gospel and to proclaim it persuasively.

*Dr. MacLennan is minister of Brick Presbyterian Church, Rochester, New York, and instructor in homiletics at Colgate Rochester Divinity School.

Sermon Seeds

May 1960 has five Sundays. Christian Family Week and Christian Family Sunday, or Mother's Day, are among the observances suggested. From the Christian calendar comes Ascension Day (Thursday, May 26), with May 29 being the Sunday after Ascension. Doubtless there are other special days. I believe that May is Ice Cream Month, and in it or in another month there will be National Weight Watchers' Week, National Indigestion Week, and others. These have little homiletical appeal to your pump-primer. Our first sermon idea this month is not related to these secular high days!

I

Keeping Sane in a Crazy World. Scripture: 1 Peter 4:7-11—"The end of all things is at hand; therefore keep sane and sober for your prayers. Above all hold unfailing your love for one another, since love covers a multitude of sins. Practice hospitality ungrudgingly to one another. As each has received a gift, employ it for one another, as good stewards of God's varied grace: whoever speaks, as one who utters oracles of God; whoever renders service, as one who renders it by the strength which God supplies; in order that in everything God may be glorified through Jesus Christ. To him belong glory and dominion for ever and ever. Amen."

(1) Introduction. One person in every ten in our nation is in need of treatment for an emotional or mental disorder. One person out of twenty will spend some part of his life in a mental hospital. One family of every five families will have direct experience with some form of mental illness. (See the article by Dr. Herbert H. Stroup in *Christian Century,* November 18, 1959.) Fortunately medical science cures a large percentage of those afflicted with mental illness. No sermon or series of sermons may provide the therapy which modern psychiatry, neurology, and personal counseling by competent persons may give. But the gospel of Christ does contain truth and stimulating insights which can prevent much emotional and mental disorder in a world which frequently seems to us "all mixed up" and "all shook up." Consider these verses from the first epistle of Peter. (Here the preacher will do well to engage in exegesis with the help of his knowledge of the language or by using good exegetical commentaries, wordbooks, lexicons, etc. First, let each of us brood on the passage, asking ourselves what it may have meant to the first readers, to ourselves today, and what we can and should do because of the Word which comes to us through it.)

(2) Prayer is a proven means of restoring our equilibrium and maintaining a healthy mind. "But the end and culmination of all things has now come near; keep sound-minded and self-restrained and alert therefore for the practice of prayer." You will be able to find illustrations from your own experience and that of others to show how communion with God keeps "faith sweet and strong" and sustains a mind almost at the end of its tether. This is not to treat prayer as a utilitarian device.

(3) "Above all things have intense and unfailing love for one another, for love covers a multitude of sins—forgives and disregards the offenses of

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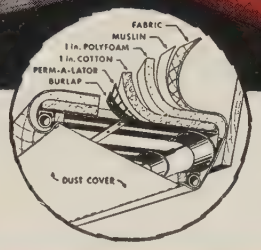

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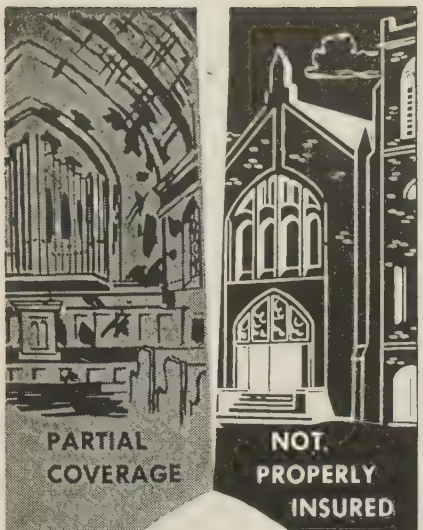
others." (*Amplified New Testament,* verse 8) "Mental illness can be prevented by parents who wisely assist their growing children to develop normally. Children need to be wanted and loved. Parents are the chief sources of satisfaction of this need for affection." (Herbert H. Stroup, dean of students, Brooklyn College) Self-centeredness is sickness as well as sin. Christ enables anyone to get out of orbit around the self and into orbit around God and some of his other children. To love is to be delivered from fear and the torment of fear. To be forgiving is to be mature. Expressive of this love is that also advocated by the apostle: "Practice hospitality to one another—that is, those of the household of faith. (Be hospitable, a lover of strangers, with brotherly affection for the unknown guests, the foreigners, the poor, and all others who come your way who are of Christ's body.) And in each instance, do it ungrudgingly—cordially and graciously without complaining but as representing him." (verse 9) To be outgoing in our friendliness is to truly love. When we are sick of ourselves, and of others, and of life, there is no medicine like genuinely serving others in need. A Christian is one who cares and shares. We give ourselves away because Christ gave himself away for us and for all men. Writes the author of the article referred to above, "Normal people are those who are able to maintain helpful, give-and-take relations with others. They are able to live beyond themselves. They take the interests and aims of others into account and are able to modify their own behavior to help others achieve their goals."

(4) Use your God-given powers to meet problems as they arise. "As each of you has received a gift (a particular spiritual talent, a gracious divine endowment), employ it for one another as befits good trustees of God's many-sided grace." (verse 10) We are not to shrink from life's demands or difficulties. Of course we shall be perplexed, and we will not run away from consequences of our own actions. But God has given us resources to cope with them.

(5) "Whoever speaks . . . renders service, let him do it as with the strength which God furnishes abundantly." God provides powerful resources by which to sustain a normal, useful existence, even in the face of what seems to be the end of our world. Jesus is the teacher and life-giver. He knew how pointless it is to worry about the future. "Give us this day our daily bread." We can face tomorrow without fear or panic or undue anxiety as we trust God, seeking to give him glory in every experience, "that in all things God may be glorified through Jesus Christ." If you are interested in Dr. Stroup's three suggestions whereby we can keep sane in a crazy world, here they are: (a) Enter into personal relations with others on a permanent and deeply satisfying basis. "Love of man is one of the two cardinal foci of the Christian life." (b) Face the future with God. "Man's confidence ultimately must be in God, the God who made heaven and earth." (c) Let Christian faith provide you with a true estimate of your own nature. "Man is in nature, yet he transcends nature . . . is a creature prone to all of the ills of the flesh . . . yet man is the son of God, placed in a setting of eternal purpose and meaning."

II

Testing All Parents, a message for Christian Family Sunday, or Mother's Day. Scripture: 1 Peter 5:2, 3—"Tend the flock of God that is your charge, not by constraint but willingly, not for shameful gain but eagerly, not as domineering over those in your charge but



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being examples to the flock."

(1) Introduction: These are words written by a bishop to his pastors, by a senior minister to his assistants, by an elder to his fellow elders. We have here the wise words of a veteran Christian leader giving a "charge" to less experienced shepherds of Christ's sheep and lambs. But the counsel is applicable to Christian parents who would be good parents, not because they must, but because they deeply desire to be the best they can; not because they wish to be domineering, but because they seek to be helpful. Dr. Kenneth J. Forman once pointed out that the Protestant Reformers' teaching relative to the priesthood of all believers might be summarized by saying, "Each member of the church is minister to his brother . . . priest to his brother . . . and shepherd." Shepherd is a vocation now honored chiefly in romantic tales and poems of a simpler, more pastoral culture. Nevertheless there is still a necessity for Christian congregations and Christian homes to have those who accept the responsibility of true shepherds. Although the shepherd may have largely vanished from our scene, it is good to be reminded that his duties were chiefly these three: guiding, feeding, guarding. Is there an outline of a relevant Christian message here? In infancy every human being needs guiding, and in preadolescence and adolescence as well." He leadeth me," says our shepherd psalm. Under God, a father and a mother lead the growing son or daughter into self-understanding, self-mastery, self-dedication to the highest, which for us is Christ.

(2) Feeding obviously is required. Mother often helps father in bringing home, not the hay, but the groceries. Some teen-agers seem insatiable! But more basic to soul life and growth are the spiritual vitamins which parents can help God make available. Moreover, if the adults' diet is appetizing and produces vitality, health, and a well-rounded personality, the food is likely to appear more appetizing to young people. "Feed my sheep," said the Lord of life; "feed my lambs." Yes, feed their minds and souls, says the chief shepherd to us who are responsible for the diet of our children. "Feed on him in thy heart by faith with thanksgiving," says the communion ritual. Question: Are the "funnies" (misnamed if ever cartoons were!), television serials, a quick "grace" before some meals, and irregular participation in the "diet of worship" (as our forefathers called church services) adequate nourishment?

(3) "Guard the flock," says the apostle, echoing his Master. "The watchman opens the door for this man, and the sheep listen to his voice and heed it, and he calls his own sheep by name and brings (leads) them out. When he has brought his own sheep outside, he walks on before them, and the sheep follow him. because they know his voice. They will never (on any account) follow a stranger. . . ." (John 10:3-5) See also verse 9 of this same chapter in John's Gospel, and the subsequent verses describing the price the shepherd willingly pays to protect his flock. No parent wishes to overprotect his child, but through "the dark wood" and dark valleys of life all need protection from the evils which so easily ambush us when we go uninstructed and without the weapons of our spiritual warfare. These "weapons" are realism concerning life, companionship with God, the sword of the Spirit.

III

Christians "On the Beach." 2 Peter 3:10-14—"But the day of the Lord will come like a thief, and then the heavens will pass away with a loud noise, and the elements will be dissolved with fire, and the earth and the works that are upon it will be burned up. Since all these things are thus to be dissolved, what sort of persons ought you to be in lives of holiness and godliness, waiting for and hastening the coming of the day of God, because of which the heavens will be kindled and dissolved, and the elements will melt with fire! But according to his promise we wait for new heavens and a new earth in which righteousness dwells. Therefore, beloved, since you wait for these, be zealous to be found by him without spot or blemish, and at peace."

Introduction. This epistle's author was sure that the second coming of Christ would end the world as he and his contemporaries knew it. He was disturbed that others doubted this truth wrapped in myth. To refute their arguments he wrote this passage. You will find J. B. Phillips' translation helpful in explaining Peter's attitude. Many might think that such writing is apocryphal—that is, doubtful, if not incredible. But let them recall the possibilities which the A-bomb, the H-bomb, and now the cobalt bomb present. Nuclear scientists are the evangelists preaching the possible end of our world through fire and fallout today. Now that one nation after another is joining the nuclear bomb

club, the destruction of the world is ever more likely to occur in terms similar to those used in the Petrine letter. Modern novels, motion pictures, stage plays, newspaper editorials, and scientific articles can convey a word of God to us. One such which has been dramatized by Hollywood is Nevil Shute's horrifying novel, *On the Beach.* Many of our people have seen the film; others have read the book which is now available in the inexpensive pocket-book edition. The title is from the poem of T. S. Eliot, "The Hollow Men."

> In this last of meetings places
> We grope together
> And avoid speech
> Gathered on this beach of the
> tumid river . . .
>
> This is the way the world ends
> This is the way the world ends
> This is the way the world ends
> Not with a bang but a whimper.

Nevil Shute's novel differs from the Hollywood picture, particularly in being more restrained and less offensive in the sex angle. But both book and picture emphasize the tragic misuse of nuclear energy of which we or our representatives in some governments may be guilty. The year is 1964. The final war has ended. A minority of the race await death from radiation sickness in Australia and in parts of South America and South Africa. When the scientist in the story, John Osborne, describes that it all began because a small European power bombed Egypt and the Russians and Americans thought it was the other that did it, the young Australian naval officer says, "It's—it's the end of the world." John Osborne laughs. "It's not the end of the world at all," he says. "It's only the end of us. The world will go on just the same, only we shan't be in it. . . ." To which the American atomic submarine commander says, "I suppose that's right. . . . Maybe we've been too silly to deserve a world like this." Underline that observation: We may be too silly to deserve and keep a world like this. Too silly and too sinful.

(1) Not God but man can end the human family. God cannot be untrue to himself; he is holy, righteous love as we confront him in his dealings with his people of Israel and as we confront him in Jesus Christ. This is the first point.

(2) The second heading might well be taken from the scene in the motion picture which depicts a Salvation Army

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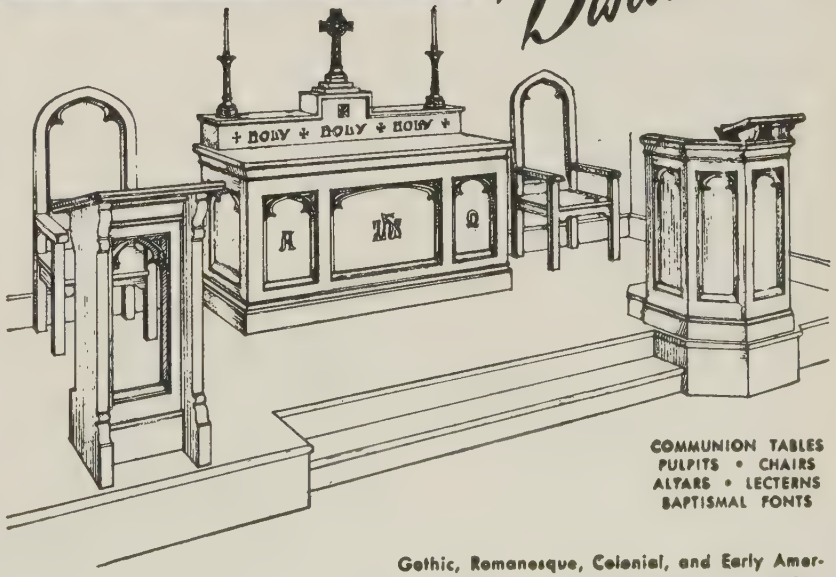

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group in the Australian city praying and singing and testifying. Over them in a large public square is a banner on which is inscribed, "There's still time, brother." To every responsible citizen this comes with terrific force. There is still time, but not much, in which to repent, to change our apathy into concern, our indifference into action, on behalf of the things that make for peace. Are we not looking and praying and working for "a new heaven and a new earth wherein dwelleth righteousness"? If not, then we should be. If so, we can exercise powerful, pervasive, even permanent influence upon our own government.

(3) This section should be a clear statement of what Christians can do rather than "grope together and avoid speech, gathered on this beach of the tumid (bursting) river" of the atomic age. (a) Support our government as it works with other nations to achieve international agreement to outlaw war. (b) Make our voices heard in asking, as President Eisenhower has urged, that all nuclear tests for destructive purposes be stopped. The halting of such tests would be subject to international control and inspection. (c) Encourage our national leaders to call upon other nations to join us in more comprehensive research and development of nuclear energy for peaceful purposes only. (d) Press with vigor and persistence for a larger measure of world order, providing our full share of the military police force required and devoting any savings in armament costs to the aid of underdeveloped countries. Surplus food products can be social capital. (e) Extend schemes of scholarships whereby increasing numbers of non-American students and teachers may study in the United States, and vice versa. (f) As Christians, join with our Jewish brethren and all others who believe in a spiritual interpretation of life in persuading men and women to take a positive stand on behalf of such measures, programs, and interpersonal relationships which make for peace. For Christians this means witnessing to Christ in all relationships and engaging in all forms of valid evangelism. (g) Use daily the way open to all—the way of prayer—that God's kingdom may come through us and through other receptive souls. He who prays with something of Christ's mind becomes one more channel and agent through which God can work. Steps *a* through *g* include writing to our representatives in Congress to hurl the stubborn ounces of

(turn to next page)

Every Age Enjoys a Swim

Choose With Care

Swimming Pool Equipment

Norman R. Miller*

It is important to build the right kind of swimming pool for your church recreational center or camp, and it is also important to provide it with the proper equipment and accessories.

First of all, be sure to buy diving units that are approved by the Amateur Athletic Union and the National Collegiate Athletic Association. Conventional equipment at hundreds of pools is the one-meter diving unit. It should be constructed of 1⅞″ tested steel pipe, with the frame locked rigidly together by certified malleable fittings. All metal should be rustproof.

The three-meter diving unit should also be constructed of 1⅞″ pipe. All stairways should be slanting, with nonslip treads and safety handrails.

For larger pools triple diving units provide greater enjoyment and accommodate more divers. This equipment should include one official three-meter and two one-meter units, fan-shaped to assure absolute safety for the divers. One official sixteen-foot and two fourteen-foot diving boards are recommended for the triple diving unit. Official regulations of the AAU and the NCAA require diving boards of fourteen feet and sixteen feet, each 20″ wide, 3″ thick at the base, and tapering to 1½″ at the diving tip.

Proper selection of diving boards will greatly reduce maintenance work and replacement expense. A type which gives years of service is the regulation Douglas fir board of solid laminated construction. Where boards receive heavy use and abuse, the Lifetime aluminum diving board is recommended. Designed by one-time national diving champion Jim Patterson of Ohio State, the Lifetime board eliminates the broken board problem. Its aircraft design also prevents the torque, or twisting, action at the tip of the board, thus providing an important safety factor.

Here are some tips concerning the installation of Douglas fir boards. Use a regular-style fulcrum. Either a standard bar-type or rocker-type fulcrum will assure good diving board performance, provided the fulcrum is properly designed and covered with a heavy thickness of live, resilient rubber to absorb the shock of the board when in use. The rocker-type fulcrum is preferable, however, because it is curved to follow the action of the board, thereby distributing the weight and strain over a large bearing surface.

Increased safety is provided by covering a Douglas fir board with extra heavy duty cocoa matting. It is the approved regulation covering for diving boards

***Vice-president, American Playground Device Company, Anderson, Indiana.**

and springboards.

Another important accessory is the life line, with plastic floats, a material that is said to be far superior to cork or balsa. Other safety accessories include life buoys and rescue poles.

Pool ladders should be roomy and equipped with nonslip treads for added safety. Durable, nonrusting ladders made entire of metal are recommended. An approved type has risers spaced twelve inches apart, with the top tread twelve inches below the walk level.

Lifeguard chairs should be designed to offer an unobstructed view of deep-water areas. Their use minimizes swimmers' conversations with the lifeguards, thereby assuring greater alertness.

Pool cleaning and sanitation problems may be met satisfactorily with a unit that includes a cleaning tool, a pump, and a fifty-foot suction hose. Larger pools should add a diving mask to the equipment list, thereby eliminating the need for draining the pool, a costly process. This permits the lifeguard or attendant to work more efficiently with the cleaning unit on the floor of the pool. The use of a diving belt assures maximum safety during the underwater cleaning operation.

(end)

PRIMING THE PREACHER'S PUMP

(continued from page 40)

their weight and ours on the side of God's plan for a more abundant life for all his children here and now as well as after physical death.

IV

How Faith Becomes Your Fortune. Text: Matthew 7:5-13. This heading comes from the title of a series of cogent, interesting sermons preached by Dr. Melvin E. Wheatley in his Los Angeles pulpit last November. Dr. Wheatley, author of the book *Going His Way,* used the theme "For Ways to Increase Your Fortune of Faith." (He cannot be blamed for this treatment!)

Introduction: Here was an army officer whose faith was his fortune. His faith was also his servant's fortune. He loved his slave. Aristotle, who knew much about ethics, lacked the ethical insight of this soldier. Aristotle insisted that master and slave had nothing in common; a slave or employee was

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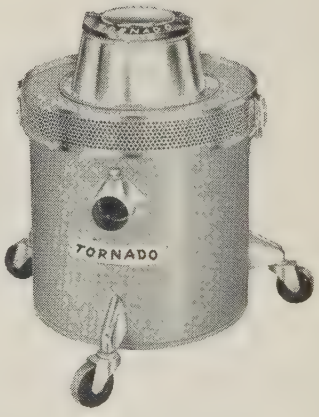

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merely a tool. Jesus marveled that a master could be so tenderly solicitous for a slave's health. But he marveled at the Roman's faith. Jesus was so impressed that he etched a picture of the messianic banquet. This must have shocked the orthodox, because he pictured Gentiles as honored guests, through their faith.

(1) What is faith which can become the most powerful factor in a person's life? Here the preacher will do well to engage in a little word study, either with the help of his Greek lexicon or the fine wordbooks available. It has more than one level of meaning. In the New Testament as in Christian circles it may refer to the articles of the Christian faith. But to explain what Christians believe does not explain how one becomes a committed Christian. To have faith in the deep biblical sense is to confess our confidence in God. In the New Testament it means a hearty trust in Jesus Christ, who brings God near, who is God in a human life. You may wish to indicate how Jesus constantly appealed for such faith in the good news he proclaimed, in the signs of the kingdom's coming, in the signs of God's activity in Jesus' own life, death, and resurrection.

(2) To affirm this hearty confidence in the God who confronts us in our Lord Jesus Christ is not to be guaranteed our fortune in the popular meaning of the word. Many cults promise too much. The faithful were never promised material prosperity, perfect health, high status in society, unqualified success. Nevertheless, in what matters, faith can indeed be our fortune.

(3) Here the preacher outlines what is meant. (a) Faith in Christ can and indeed does insure our deliverance from our enemies. Who are our enemies? Sin, guilt, crippling habit, meaninglessness, despair. This is why the Reformers based changes on the cry "By faith alone." Only by God acting in us and for us can we know remaking and rescue. "Accepting God's acceptance of us in Christ" is what we do, because "only love can rightly answer love," the infinite love of God shown in Christ's life and death and victory over death. (b) Faith as trust and commitment can turn ill fortune of sickness into good fortune of better health of mind, body, spirit. This is not to choose faith instead of medical therapies. It is not either/or: either science or prayer, either medicine, surgery, and drugs or faith. It is both/and. As a British medical authority reported, "No tissue of the

human body is wholly removed from the power of Spirit." (You may find helpful insights in a sermon by Dr. John A. Redhead in his recent *Putting Your Faith to Work,* pages 69, 70. Published by Abingdon Press.) (c) Faith as confidence in God's love, power, truth, and therefore ultimate victory over every evil should also be your passport to deep joy. "No one will take your joy from you," promised Jesus. (John 16:22 b) But to look at some of us you would think someone had! The Bible insists that creation and redemption create joy. "No somber God could ever have made a bullfrog or a giraffe," observed Dr. George A. Buttrick. What of the joy of the father in Jesus' parable when the lost boy was found? What of the joy in heaven over one sinner who repents? What of the joy you experience in the service of Christ? Conclusion: This faith must be yours, not another's. Not my father nor my mother, not my sister nor my brother, not my preacher nor my deacon, but I, O Lord, must respond to God's action and activity with the trust and love and obedience of my total self.

V

God: Idea or Experience? Texts: 1 John 5:20; 2 Timothy 1:12; Romans 8:28. Introduction: Is God an idea, a notion, only an intellectual concept, or a reality experienced in your life? Ideas are important. The idea of God is one of the most sublime and, alas, sometimes one of the most degrading entertained by the minds of men and women. How we think about reality is tremendously relevant to how we behave. But more basic is our experience of God. "What's your idea?" can lead to profitable discussion and enlightenment. "What do you know?" can lead to transformation of character, to a new way of looking at things and a new way of living. Eager for certainties, the soul does get "dusty answers." But when we listen to the voice of the Spirit speaking to us through the biblical revelation, speaking to us in enlightened conscience and open heart, we move into the realm of certainty. We gain "inside information," and we test it in the laboratory of experience. Many things nobody knows "for sure." Some essentials Christians know. Consider three New Testament certainties derived from a rich experience of God.

(1) God has come in Jesus Christ, and has given us sufficient knowledge of the divine character and design to go on our way with God, confident that the end is sure and must be right. Here 1 John 5:20 can be used. As the late Professor Donald M. Baillie wrote (see his essay on the Unseen in his posthumously published book, *Out of Nazareth*), "For the first time in history there appeared on earth One who absolutely trusted the Unseen. . . . Thus, the Unseen, the divine, came breaking through into his life as it had never done before in the life of humanity. . . . It has made faith immeasurably easier and surer."

(2) This conviction, experientially tested, leads to another: God will support and sustain us in every situation. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that Day." We get help. As an old minister working in a city's slums said when asked how he could stand the squalor, the vice, the exploitation, "We get help. The manna falls." God cares for each of us personally and individually. He will not keep us from making mistakes; nor can he, being true to him-

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self, prevent all accidents. But never will he forsake us.

(3) We can know that all things work together for good to them that love God. Not everything works together for the best, or for our happiness; but the person who loves God has his aid and interest in everything. At last we shall see that even the blots and mistakes were woven into the total pattern. See J. B. Phillips' version of our third text, Romans 8:28: "We know that to those who love God, who are called according to his plan, everything that happens fits into a pattern of good." Look back over your life. Does it not seem true?

(4) How do you experience God and know with deep conviction that he has visited this world in the person of his loved Son Jesus Christ? that you and yours are part of his wonderful scheme? First, say our trustworthy Christian counselors, follow the light you have, joining a church, exposing yourself to further light by study of God's word in the Bible, through prayer, through worship. Second, keep Jesus Christ steadily in sight. Let him speak to you; let him lead you into doing the truth that you may know. "Down the whole long path of the Christian centuries," wrote a distinguished Christian with great learning, "it is through Jesus Christ that people have been able to believe and trust in God." (D. M. Baillie, *op. cit.*)

Parson's Books-of-the-Month

Thanks Be to God by Robert N. Rodenmayer (Harper & Brothers, $2.50) is a study of the famous prayer beloved by Protestants—A General Thanksgiving. I have particular affection for the author of this prayer and enjoy teasing my high Anglican friends about him. He was a true bishop of the Anglican communion, but being first of all a stout Protestant, would not be reordained or in any sense episcopally "consecrated." He was a Puritan in the best and in the stubborn sense. Thus an alleged kill-joy Puritan wrote the inspired prayer of joy in God's creation, preservation, and redemption. Dr. Rodenmayer, professor of pastoral theology in Berkeley's Episcopal seminary, has brought to his exposition of the prayer the pastoral insights, the Christian concerns, and the felicitous, sprightly style of writing which made his previous book, *We Have This Ministry,* so rewarding. Read this book for your own soul's health. Keep it when you are trying to lead others into the Christian understanding of thanksgiving. Thanksgiving, said the late Professor Arthur John Gossip (another teacher of pastoral theology), is Christianity's most characteristic note.

Let Us Break Bread Together by Fred D. Gealy is a collection of very brief communion meditations for every Sunday of the Christian year. It was itself a tribute of love to a beloved professor by colleagues and other friends of the New Testament teacher emeritus of Perkins School of Theology, Southern Methodist University. These chapel talks were reported, collected, and printed by them. A professor is often an excellent preacher, but too few professors preach with such clarity, simplicity, and Christocentric emphasis as Dr. Gealy. Abingdon Press makes this book of 144 pages available in an attractive format for $2.50.

Two new books on the Sermon on the Mount have just appeared. The first is by Dr. C. Milo Connick, chairman of the Department of Philosophy and Religion, Whittier College, Whittier, California. Published by Fleming H. Revell Company for $2.95, it is a stirring exposition of the Sermon on the Mount which relates the truth of Christ and the person of Christ to every man's daily living. It is called *Build on the Rock.* Professor Connick divides his treatment into six sections: The Life Described, The Life Compared With the Old Order, The Life Compared With Current Practices, The Life Applied, The Life Offered, The Summation. He tried these out on a group of business executives and professional men who were seeking to discover the meaning of Christ's main teaching for daily lives. There is nothing dull, stodgy, or pedantic in his terse, vivid discussion of our Lord's teaching. His first eleven brief chapters on the Beatitudes show him to be a preacher with a flair for titles and an uncommon capacity for straightforward communication.

Another study of the Beatitudes comes from a Canadian preacher, Dr. Harry Hutchison of Peterborough, Ontario. It is entitled *The Beatitudes and Modern Life,* and it is to be issued by Morehouse-Barlow Co. for $2.75 a copy. Despite the inconvenience of reading it in "uncorrected proof, not yet published" form, with a constant turning from one section to another to find the sequence, I found Dr. Hutchison's commentary interesting. Nothing very new will be found in this book's pages, but

much that is worth saying again is given in a fresh, clear form. In the back he includes questions for personal meditation or group discussion. These questions should lead to profitable self-examination which, it is to be hoped, will impel the questioners to dare to live the truth of our Lord's teaching, with the indispensable help of his grace.

And Still He Speaks is a series of sermon studies of the words of the risen Christ. The author is known, perhaps sometimes unfortunately, as the President's pastor. Dr. Edward L. R. Elson has been criticized at times in certain periodicals and groups for not being more prophetic, since he has the ear of the nation's chief executive. Doubtless Dr. Elson is prophetic as well as apologetic, in the theological meaning of this latter term. In this book he presents nine essays, or sermons, on seminal sayings of Jesus in his various resurrection encounters. Dr. Elson writes thoughtfully and from the viewpoint of a theologically conservative Christian. But while his references show that a preponderance of conservative Christian scholars were consulted—Westcott, Edersheim, Doremus A. Hayes, W. J. Sparrow Simpson, Robert E. Speer—Dr. Elson proclaims timeless convictions. Best of all, he introduces the reader constantly to One whom death could not stop.

Three Churches and a Model T by Philip Jerome Cleveland (Fleming H. Revell Company, $3.50) is composed of reminiscences by an eminent pastor-preacher who preferred rural "steeples in the hills" to towers on city streets. Mr. Cleveland has also been a prison chaplain, a weekly newspaper publisher, and a concert pianist. As a result you have in these twenty-four chapters a more theologically oriented Christian equivalent of Harry Golden's *Only in America.* I have dipped into this book and have enjoyed what I tasted. An inveterate preacher lets us in on some of the interesting and sometimes moving adventures he has had throughout a long, creative career as one of the Lord's apostles.

Notable Quotes

(A contributor must always remember that the editor has to be a space man. I have used up much space. I am not a wholly unguided missile! Let me give only one quotation this month. It is from *Thanks Be to God,* page 71. Dr. Rodenmayer is writing of a conversation with an eight-year-old girl, a new neighbor. One day, sitting on her porch, she asks him a question.)

"What do people preach about in your church?" I replied that they preach about the best things they know. "What," she asked, "is the best thing you know?" I turned the question back. "What is the best thing *you* know?" She considered it gravely and finally answered, "I think the best thing is to have a friend." I agreed. I still do—"Who for us men and for our salvation came down from heaven."

Jest for the Parson

Celebrating mass, the friendly Roman priest observed three stranded Presbyterians standing at the back of the church. They had no alternative but to worship in his church in this isolated, completely Roman Catholic village. Whispered the priest to an altar boy, "Get three chairs for the Presbyterians." The boy did not quite hear him. Three times the priest repeated his whispered command. Still the boy misunderstood. Finally, muttering, "You asked for it," he went to the chancel steps and announced, "The father says, 'Let's give three cheers for the Presbyterians!'"

(end)

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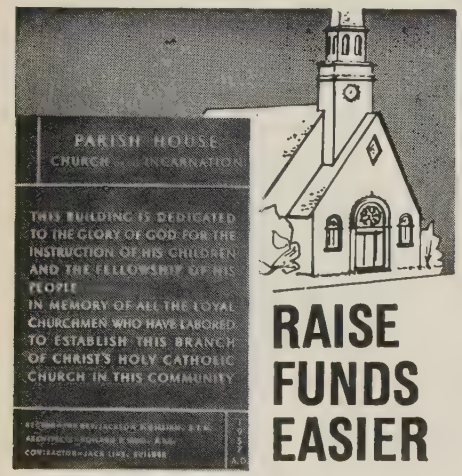

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Now We See Through a Glass Darkly

Fred E. Luchs*

A few Februarys ago Hal Luccock and I were walking out of the Pasadena Community Church in St. Petersburg, where we had just heard Wallace Hamilton deliver a clear-cut sermon. As we walked down the steps, Hal turned to me and said, "Fred, the preacher performed a miracle this morning. He told us what he was talking about."

What is the one quality most lacking in sermons today? Sincerity? By no means. No profession exceeds the clergy in conscientiousness. Intellectual shallowness? No, for most ministers "overshoot" their audiences. Is it truth? Hardly, for all ministers preach "from the Bible."

About a year ago I started asking church members (other than my own): "What do you think of your minister's preaching?"

On the negative side were the following replies: "His sermons lack clarity." "He doesn't prove his points." "So often I have no idea what he is talking about." "He quotes theologians but doesn't relate them to his subject." "He does not know how to express himself in concise English sentences."

On the basis of this "Roper" investigation, I asked myself: "Is our greatest failure in sermon-writing the lack of clarity? Do we fail to follow in the paths of our biblical forefathers of whom it is written, '. . . and they gave the sense, so that the people understood. . . .'?" (Nehemiah 8:8) How often the fruit of our knowledge is confusion rather than clarification! If we fail herein, why?

I

First, our sermons have not experienced sufficient birth pains. They are ripped untimely from the preacher's womb. Too many moments of dawdling, too many reveries in wishful thinking, too many unnecessary exits from the office, and too many unprofitable gestures have crept into our study and usurped the hours which should have been filled with deep study and creative reflection. We travel no royal road to writing sermons through which Truth shines clearly, permitting the hearer to understand what we preach. This kind of preaching requires long hours of travail with one's soul and mind.

We fail to communicate with our audience. The truths of our sermons escape the hearer because we have not spent enough hours carving a statement into a clear-cut truth. Statements are not necessarily truths. What may be true for us will not be true for the pew-sitter, unless we draw the picture for him. Making truth presentable and clear requires hours of work, yea, drudgery.

Here we dominies could learn from the writers. Listen to Erskine Caldwell as he speaks in *Call It Experience*:

> **Upstairs in an unheated room I wore a sweater, a leather jerkin, and an overcoat while I sat at the typewriter. I kept a blanket wrapped around my feet and stopped once in a while to blow on my numb fingers. For ten and twelve hours a day, and often through the night, I wrote story after story, revising, correcting, and rewriting with always a dogged determination, regardless of the time or hardship, to keep on trying.**

If Erskine Caldwell is too deep reading for us, let's listen to the wife of Zane Grey. She tells us that her husband wrote in longhand on a lapboard; that he arose at daybreak and wrote straight through until three or four in the afternoon; that he wrote every day of his life, even when he was fishing in the South Seas.

II

Clarity may be missing in our sermons because we fail to serve our message in palatable portions. We dish out Niebuhr and Tillich in large chunks which the pew-sitter cannot digest. We are proud of our skill in quoting popular theologians and wish to parade our knowledge before our hearers. How it inflates the ego to speak thus from the pulpit: "According to Niebuhr," or, "In my studies of Kierkegaard," or, "I was reading Bultman." The average American churchgoer doesn't give a tinker's dam what Tillich or Niebuhr or Barth believes. He wants to know what you, his preacher, believe.

*Minister, First Congregational Church, Ann Arbor, Michigan.

Let us read and study the popular theologians, but when we step into God's pulpit, let's leave the learned tomes in the study. Let us learn to translate the theological masters into words which will help us communicate with laymen. Rather than quote Barth on crisis theology, let us learn a few facts about our world and picture man in a crisis in which he must turn to God if he would be rescued. Rather than quote Buber on the I-Thou relationship, let us preach about a God who touches man as he touched Jacob, Hosea, and Paul. The theologians tie millstones about our necks. They throw shadows across our homiletical efforts and prevent the sunshine of clarity from falling across our work.

As a young lad Abe Lincoln listened to adults arguing politics and religion. What did all this talk mean? After listening, Abe would retire to a secluded spot and attempt to interpret what he had heard. When he had mastered the content, he would gather the children together and explain to them the meaning of politics and religion in language they could understand. No wonder he learned to express himself with simplicity. Scholars say that his letter to the Mrs. Bixby who lost five sons in battle is the greatest letter ever written on the American continent.

Among Lloyd Douglas's notes a daughter found the following:

> **The first sermon I ever preached was at Flat Rocks. It was, of course, a very deep and scholarly discourse that nobody in the Flat Rocks church understood very well; and I am not sure that I understood it very well myself. But the farmers gave me a break and pretended to listen, though it must have been pretty rough going for them. It later was my observation that it takes about five years for the average theological seminary graduate to unlearn everything the old fellows taught him about sermons and begin to talk in a langauge that the average layman understands.**

III

The third reason clarity evades us may be that we overrate the background of the hearer. Because we have won a sheepskin, we preach as though every layman owns one. Studies show that the average American audience is near the junior high level. Eleanor Roosevelt wrote recently:

> **I certainly never would qualify as an egghead. I remember the time when a young man made a study of American columnists for his college thesis and concluded that a reader should have at least two years of college to understand the columns of Walter Lippmann and Arthur Krock. But, he added, you need only a fifth-grade education to understand Mrs. Roosevelt.**

People read Mrs. Roosevelt's column.

Maybe we overshoot our audience because we preachers unconsciously write sermons with other preachers in mind. We clergymen talk to each other instead of with our parishioners. The best help I received in this area came from Douglas Horton in the Divinity School at the University of Chicago when he said: "In writing sermons, pick out someone in your congregation and begin your sermon by addressing the salutation to him."

In *This I Remember,* Mrs. Roosevelt speaks of F. D. Roosevelt's ability to speak to the mind which we address each Sunday morning:

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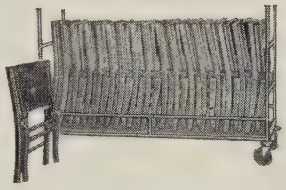

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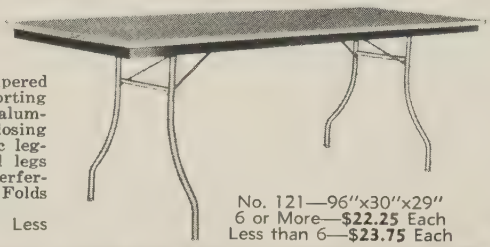

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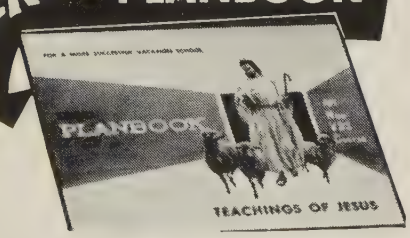

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I have, however, known Franklin to take a speech that had almost reached the final stages and tear it up and dictate it from the beginning, because he felt the other had not made it clear enough for the layman to understand. Franklin had a gift for simplification. He often insisted on putting in simple stories, drawn from conversations with visitors or friends in Warm Springs or Hyde Park, where his opportunity was greatest for close contact with people who talked to him as a human being and not as a public official. These illustrations, I think, helped him to give many people the feeling that he was talking to them in their own living rooms, and that they knew and understood the complicated problems of government.

IV

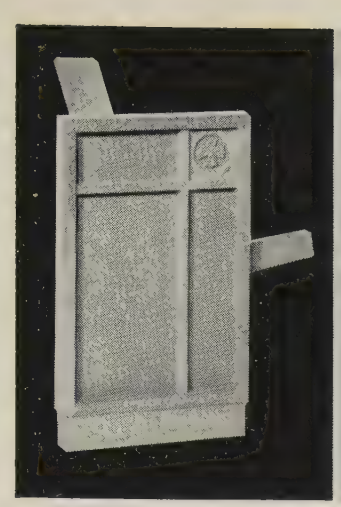
Maybe our sermons lack clarity because we fail to launch out into practical applications. Several months ago a publisher wrote me, asking for a manuscript on inspirational living. My labored efforts were returned weeks later with a letter saying:

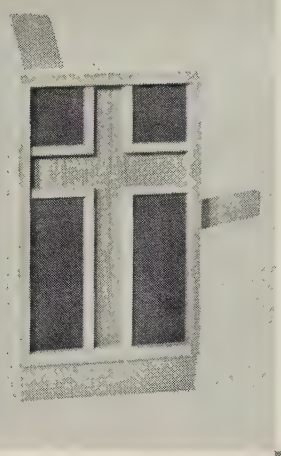
> We have found that readers today are not satisfied with inspirational messages unless the practical application of the message is stressed heavily. That is, any book in the field must present a very practical "what-to-do-and-how-to-do-it" program that the reader can apply to his daily activities.

If a minister cringes at the thought of handing out a do-it-yourself kit with his sermons, let him at least write out a blueprint or a master pattern for the hearer and then cast it into the wastebasket. When he writes out the practical application, he has thought through the concept and expressed it in terms which the audience can handle. Now his message can come through to his listeners.

Who once said, "Except ye become as a little child, ye cannot enter the kingdom"? Maybe he went on to tell his disciples that unless they did become as children, their sermons would fall flat. Arnold Gesell once stated: "The child of five is a pragmatist and defines things in terms of use." Touché! Listen to kindergarten children speaking:

> Mashed potatoes are to give everybody enough.
> A lap is so you don't get crumbs





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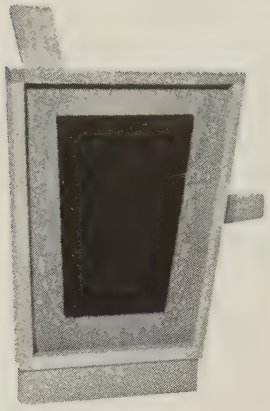

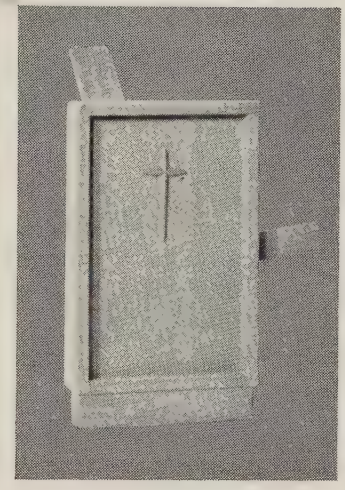

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Cats are so you can have kittens.
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A hole is to dig.
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From England comes the story of the clergyman who after many years devoted to an urban ministry was called to a rural pastorate. There he set himself to the task of learning the language of his new flock. He jotted down every word he heard the farm folk use. In time he listed a vocabulary of three hundred words. Then after preparing his weekly sermon, he would translate it into the local dialect, avoiding words unknown to his flock. Result? Within a few months not merely his church but the churchyard also was full of people who had come to listen to "the parson who talked sense."

Recently one of my sons was in an automobile accident. A few days later I received the following letter:

We are subrogated to the rights of our insured to the extent of the payment which is made by us as a result of this claim. You are, hereby, notified that we claim a lien in the amount of such payment upon any amount that may be paid by you or your insurance carrier in settlement with our insured or upon any monies paid by you in satisfaction of any judgment which he may procure against you.

The insurance agent was using "theological" language—a vocabulary suited to insurance men but far removed from the market place. How often we ministers insist on using trade jargon in the pulpit, demanding that the layman come up to our level. The layman's reaction to our vocabulary is probably the same as mine was to the insurance letter. "Why doesn't the snob talk my language so I understand?" Our "heap big talk" in theological esoteric jargon does not impress the pew-sitter; it irritates him.

Joseph Conrad said that the function of the novelist was to make men see. Why cannot the function of the minister be the same—to enable the pew-sitter to see Jesus Christ as our Lord and Master?

I can now see some scholarly preacher writhing in his beatnik beard and saying, "This writer expects me to crucify my mind."

No! Benjamin Franklin was the idol of the intellectuals. No eighteenth-century American forefather surpassed him in scholarly thinking. Yet what historic American document surpasses in clarity, simplicity, and lucidity *Poor Richard's Almanac?* The clarity which often evades us, the clarity we seek, the clarity the pew-sitter demands, comes not by suffocating the mind but by vigorous thinking, long hours in the study, and a dedication of one's self.

A friend of mine recently told me of his failure to communicate an idea to a colleague. His last word was, "I felt as though we were on opposite sides of the Grand Canyon, blindfolded on a dark night, whispering to each other in a foreign tongue."

See you at the Grand Canyon—same side.

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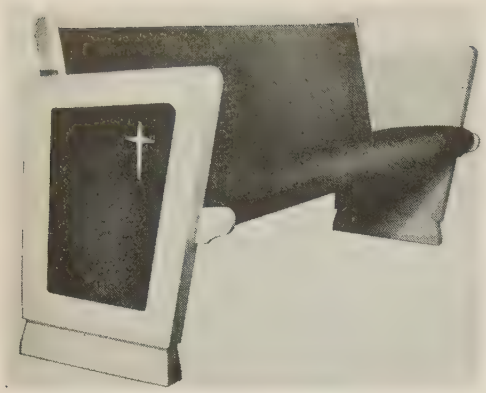
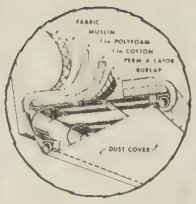


Pew by Turney



Turney Pew Construction

Metal and Wood Pew by Ossit

Seating by Southern Desk

What's New in Church Seating?

"Let the People Be Seated"

William H. Leach*

Just as there was no distinctive architecture for Christian worship in the first three centuries, there was likewise no particular style of church seating. Services were held in the homes of the more opulent members or in other available space, and the seating used was that offered by these facilities.

When Jesus distributed the miraculous loaves to feed the multitude, he said, according to the King James Bible, "Let the people sit on the ground." James Moffatt, in his translation of the same verse (Mark 8:6), gave a much more realistic interpretation: "So he ordered the crowd to recline on the ground." The probability is that this was the normal position for eating in the homes of the Semitic people of the time.

In his picture of the Last Supper, Da Vinci showed the apostles seated around a rectangular table in about the manner in which a modern photographer would place his subjects for good exposures. It has often been pointed out by authorities that a reclining position would have been closer to the actual practices of the period in which the Master lived.

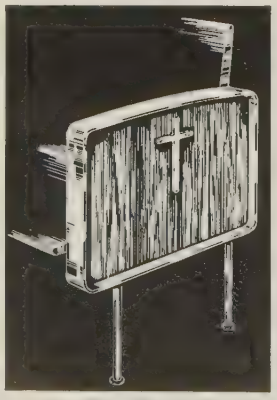
Until the period of Constantine, Roman Christians held their services of worship in large homes, and seating facilities were indigenous to the period and geography in which they lived. Formal church seating was definitely in the picture when we come to the fourth century in Rome.

From the ante-Nicene period have come the instructions given to an architect who has taken the task of designing a Christian church. The following interesting rules are found in this paper:

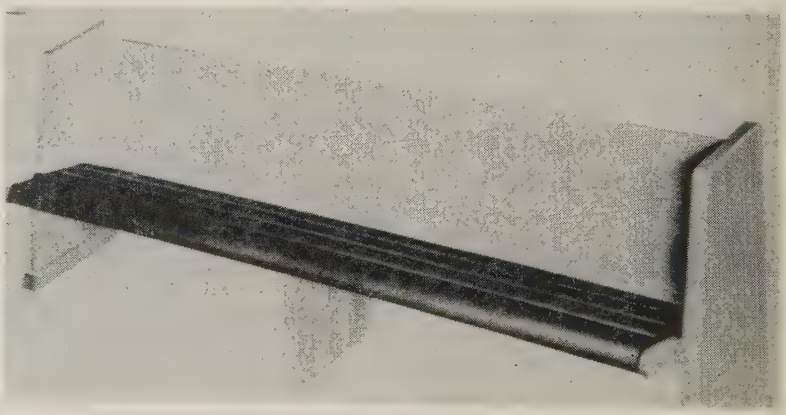
> The building shall be long in shape and turned toward the East.
>
> There shall be vestries on either side of the eastern entrance.
>
> The bishop shall be placed in the midst and the elders be seated on either side of him.
>
> The laity will sit on one side with all quietness and good order.
>
> The women will sit in a place apart and in good order, keeping silent.
>
> Porters will keep order over the men, while deacons will have the task of keeping the women silent.
>
> If sufficient seats are not available, the young men will stand for the services.
>
> If there are not sufficient seats in the women's area, the young women will stand in back of their elders.
>
> Mothers with children will have a special section.
>
> Let the door be watched lest an unbeliever or an uninitiated enter the services.

*Editor, "Church Management."

Pew by Southern Desk



Pew End by Garnett



Pew by Sauder

While some churches of the period were circular, the rectangular shape soon won greater approval because it gave more space for a chancel which emphasized worship.

Despite this description of a fourth-century church, the idea that a building of worship should provide seating for the worshipers has not been universally accepted to this day. The Eastern Orthodox churches have been consistent in providing standing room only. Pews or seats are seldom used in the Orthodox churches of Europe and Asia, and many of the congregations which have moved to the United States prefer standing space.

My friend Vasile Hategan of Saint Mary's Orthodox Church, Cleveland, Ohio, has told me an interesting item concerning their old building which was sold to a Russian Orthodox congregation. One of the first acts of the new owners was the tearing out of all pews to provide standing room.

Many Roman churches in the old countries still provide seatless churches for worship. As with the Eastern churches, the reasoning behind this is that a conscious effort should go into participation in worship. Standing, alone or with a staff, provides a great stimulus and may be considered a badge of loyalty.

Middle Ages

The Middle Ages, in England and Scotland, produced not alone good seating but in many instances wooden pews of elaborate design. By the fifteenth century pews were being rented or sold as a means of church support. The rental price depended on the location. In churches whose records we have examined, the price ranged from four pence to twenty pence per year. Wardens of churches seemed to have a wide latitude and tolerance in assigning seats. Take the case of the "goodwiefe" of the Blue Boar, a local hostelry, who got a seat in a good pew for four pence, while her daughter was obliged to pay twenty pence for hers. As author G. H. Cook mentioned in his book *The English Mediaeval Church*,[1] the wardens were evidently on very good terms with the good wife of the tavern but not troubled much about her daughter.

The intricacy of design in pews and pew ends is vividly shown in the following paragraph from *The Parish Churches of England*[2] by J. Charles Cox and Charles Bradley Ford:

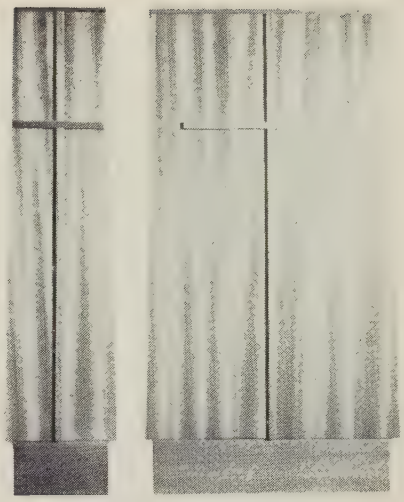
Much craftsmanship was bestowed on the seating of the churches, particularly on bench-ends, which were of two main types—either traceried, or panelled with carving in relief. A crowning feature was often a *poupee*-head to each, either in the form of a *trefoil* of close-knit foliage, or carved with animals and figures. . . . In certain cases ships, windmills, tools and other subjects were incorporated, as at Bishop's Lydeard in Somerset and Altarnun and other churches in Cornwall. Of bench-ends with figure carving, the finest ranges, though mutilated, are at Wiggenhall St. Mary the Virgin and Wiggenhall St. Germans in the Norfolk Fens, with their series of the seven deadly sins and seven sacraments, and five rows of *poupee*-heads.

American Churches

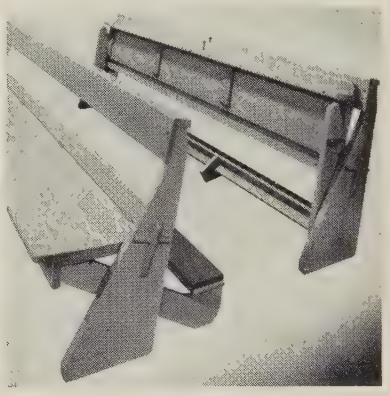
From the earliest days in our country, churches have provided seating for their worshipers. This has varied from the rough-hewn planks of the frontiers to the beautiful hand-carved pews and stalls which are still seen in some of the traditional churches of New England. The stalls, which usually were quadrangular enclosures with seats on four sides, were very popular in the New England churches. They were wonderful for families with playing children, as the youngsters were concealed from the congregation. One old church at Exeter, New Hampshire, provided such enclosures on a balcony. This church raised money by pew rentals, and these elevated sections brought a much higher figure. Children could play within the high enclosures without disturbing the congregation, and young people found them excellent for holding hands and dreaming.

During a visit to a Brethren church in Maryland a few years ago, I found some very clever pews with hinges placed in such a position that the backs could be turned up to serve as tables for the love feasts which are an integral part of the worship service of the church. Their design looked legitimate to me and also symbolized the faith of the denomination. I suspect, however, that these pews have since been replaced by modern ones.

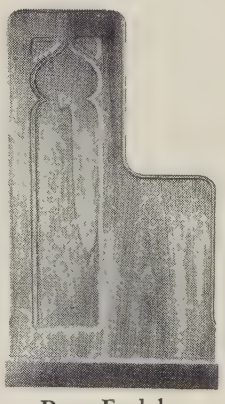
There are several observations, I think, which can be made without much fear of contradiction. The first is that the preferred seating for worship in churches will continue to be the pew.



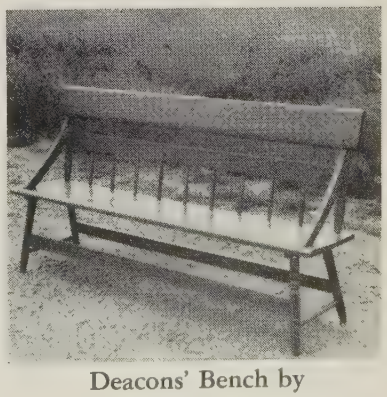
Pew and Kneeler by Winterich



Folding Pew by Ossit



Pew End by Redington



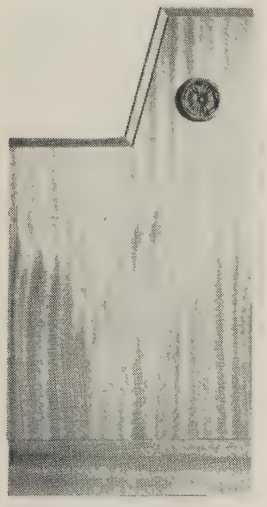
Deacons' Bench by Carriker

[1] **The Macmillan Company, 1954.**
[2] **Charles Scribner's Sons, 1935.**

Minister's Seat by American Seating

Seating by Cathedral Craftsmen

Pews by Carricker



Pew End by Winterich

Section of Padded Pew by Endicott

There have been several efforts to sell the idea of upholstered chairs, but installations have been comparatively few.

The above will seem contradictory to the second observation, which is that many of the efforts to improve the pews have centered around the idea of physical comfort. These have included form-fitting seats, springs and cushions of various kinds, and even upholstered pews. A good opera chair style of seat offers comfort beyond that of any pew, yet such seating has not been generally accepted. The objections are probably based on tradition, which has much influence on religion in churches. There are some physical advantages in the straight lines and immobility of good pews, including the fact that the aisles are distinctly indicated. Producers of individual seating have tried to meet these qualities, and sometimes the rows of chairs have pew ends at the aisles to create the illusion of pews; but congregations still buy many more pews than any type of chair for the naves of their churches.

A third observation is that the appeal of color in pews and church seating is being recognized and used. Many brilliant colors such as maroon, red, deep blue, or light blue appear in pew ends and cushions.

It is interesting to note the increasing use of metal in pew ends. Aluminum and steel are the most popular. Some very striking designs are possible when these metals are used in combination with wood.

Quality Product

A good church pew is a quality product. It requires the best of wood, perfectly cured. If the pew has wood carving, that means additional cost and expense. There has been a tendency to make pews less ornamental, having the beauty expressed in the simplicity of the lines. Most makers like to feel that the pews they sell can stand the severest tests of quality.

At the same time there are pew manufacturers who feel that the need is for pews of more modest price. To accomplish this, they make a pew of one quality on a production line. As orders are received, the pews are cut to the lengths desired, suitable pew ends are added, and the order is ready for delivery. Because of these various methods, pews can be purchased in a wide range of prices. The price is usually quoted by the running foot.

There has also been a return to the old style benches. These usually do not have ends. One church states that the absence of the end symbolizes the historic freedom of the Baptist faith. Folding pews are available from one manufacturer for use in church rooms which must be used for other purposes as well as for worship.

A final observation: Most pews sold today have straight lines. The circular pew, the pride of the wood mills' artistry of the Akron plan days, has become obsolete. While there is a ready market for used straight pews of most any quality, few buyers are interested in the curved pews.

So while churches move slowly like the mills of God, they certainly do move.

(end)

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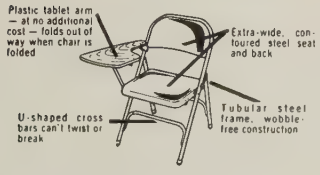

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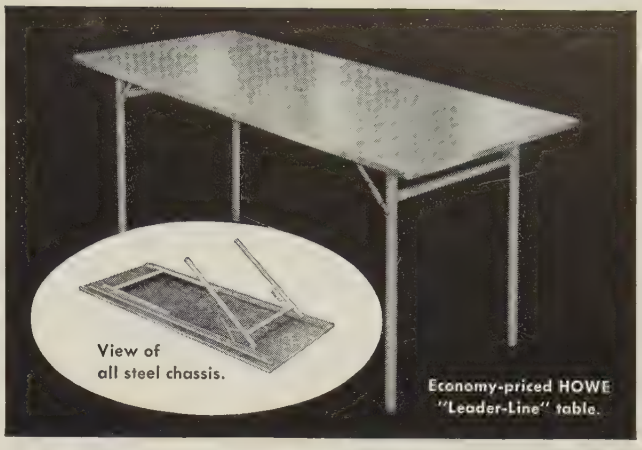

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   Legs are finished in beige, baked enamel.
3. **A choice of 5 top styles:** *single tops* of *solid,* sheet plywood or sturdy Masonite. (Solid tops distribute the strain. That is why HOWE *never* uses frame tops.
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   Tops are permanently fastened to understructures with special machine rivets.
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GREETINGS, CONVENTION VISITORS

Greetings to you, our friends, who have stopped for a chat with us at the **Church Management** booth. Carry our best wishes with the copy of **Church Management.** We hope that you will like our periodical and that we will see your name often in the days which are to come.

OUR COVER PICTURE

Our cover picture for the April issue shows the interior of Mount Carmel Lutheran Church, Milwaukee, Wisconsin. This church, which was dedicated in 1958, offers a seating capacity of 700. It is located in a thriving residential community and has enjoyed rather phenomenal growth since the dedication of the new building.

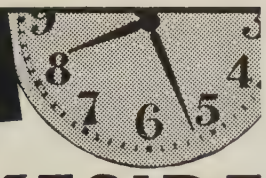
One of the most appreciated features is the open chancel which has a mosaic reredos in colors of blue, red, gold, white, brown, and silver. The free-standing reredos gives a symbolism of broad ecumenical sympathies.

The reredos and windows are the work of T. C. Esser Company of Milwaukee. The church was designed by architect Alfred H. Siewert. The exterior is white Tennessee stone.

Laminated arches were installed by Unit Structures, Inc., Peshtigo, Wisconsin. The organ comes from the craftsmanship of Casavant Freres, Ltd., St. Hyacinthe, Quebec, Canada. Pews and chancel woodwork are by Svoboda Church Furniture Company, Kewaunee, Wisconsin.

The present pastor is Walter R. Huseby; the assistant minister, William Redman.

USED ONLY MINUTES A DAY



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With energies to spare,

It may present you knowledge
Enough great things to dare,

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A bit more than your share,

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Life may hand you trouble
With a fist that's made of steel,

It may dish up to you poverty
With every daily meal,

It may load you down with handicaps
With which it's hard to deal,

YET

Whatever comes of health or sickness,
Of trouble or of sorrow too,

Remember that what matters most
Is how you handle what life hands you!

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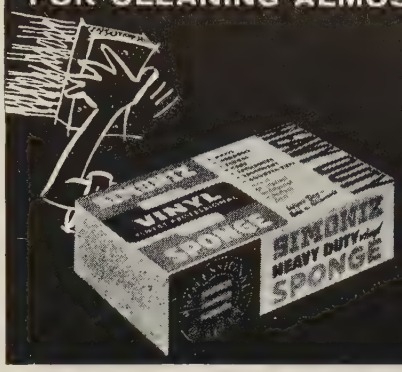

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NEW BOOKS

FUND RAISING

THE LOYALTY DINNER PLAN of Underwriting a Church Operational Budget **by Laurie G. Ray. $25.00.**

To the publication of plans for raising church money there is no end, and much canvassing is a weariness to the flesh. But when one evolves a plan which increases individual and total pledging, it is certainly worth investigation.

Dr. Ray is the pastor of Hyde Park Methodist Church, Tampa, Florida. He has had much experience in many types of church financial campaigns. He was for many years associated with H. H. Patterson, a pioneer in the field. He is not in any sense a novice.

The plan he offers in this prospectus is simple but at the same time precisely detailed. It moves a step further than the loyalty dinner so common in capital fund drives. But while the plan of fund raisers is to use the dinners for publicity purposes, Dr. Ray's idea is to get the pledges for the annual budget at the loyalty dinner.

"How simple!" you say. "Give a complimentary dinner and ask every member to attend; then they eat and lay down the cash." If you tried that, you probably would not get a corporal's guard to the dinner, and those who came would make only token pledges. Dr. Ray's plan keeps you from making such a mistake. His material gives in detail the organization for the dinner so that the attendance is good. It also gives careful instructions for each person's service in the organization of the effort.

He says, "Follow the instructions in every particular." This is usually important in any successful effort. Financing plans are built on proved methods; the psychology must be correct and the implementation of the program correct. I do not think that any church can get 100 percent of its members to a single dinner or a series of dinners. Dr. Ray's plan provides that there will be a follow-up on those who do not attend.

I feel that any church with an average quality of leadership can profit from the loyalty dinner plan as outlined in this book. Be sure, if you purchase the book, to use every detail as it is outlined, including the organization of the leadership, the forms recommended, and the follow-up procedure.

If you do, you will get results.

W.H.L.

COUNSELING

SEX AND FAMILY IN THE BIBLE **by Raphael Patai. Doubleday & Company, Inc. 282 pages. $3.95.**

It is virtually impossible to understand the significance of the great passages and stories of the Bible without an understanding of the setting in which they were originally written. For that reason a book of this type is necessary as a most valuable reference to the many forms of individual and family life present in the Middle East. The serious Bible student will welcome this book as an opportunity to receive a better understanding of the folk life of the ancient Hebrews and also the moral ideas found in the Bible.

The author, Dr. Raphael Patai, is a leading specialist in the anthropology of the Middle East and Israel. He lived in Palestine for fifteen years and has taught in several of the leading colleges and universities in the United States and abroad.

In this book will be found a well documented study of the various roles and relationships in marriage and the family, the consequences of adultery and sterility, the revenge of rape, the place of divorce, the rules and terms regarding sex, the presence of homosexuality and bestiality, the factors surrounding birth and development, and the customs related to old age and death.

The book closes with a section of "Sources and Notes" which provides additional resources and an index of scriptural passages.

A.J.H.

SEXUAL RELATION IN CHRISTIAN THOUGHT **by Derrick Sherwin Bailey. Harper & Brothers. 312 pages. $4.50.**

Dr. Bailey, an Englishman who has written much in the entire field of marriage and sex, adds another to the growing number of volumes that try to interpret a theology for sex today.

He begins with the early church, then studies the various writings of leaders since then, until he suggests a theology of sex for today. It is carefully documented from beginning to end, so that certainly here is as comprehensive a study as one might find.

Before he can develop his theology, he must first interpret the meaning of the word "sex," showing its true relation to modern thinking. Then he is ready to come to his conclusion that in marriage "a relation of mutual and not unilateral love, the exemplary love of Christ for the Church stands as a pattern to be imitated by the wife no less than the husband."

H.W.F.

RELIGIOUS EDUCATION

RELIGIOUS EDUCATION, A COMPREHENSIVE SURVEY, **edited by Marvin J. Taylor. Abingdon Press. 446 pages. $6.50.**

When P. H. Lotz edited *Orientation in Religious Education* ten years ago, it was apparent that as of that time the book would serve a useful purpose for at least a decade. So this reviewer commented at any rate! The prediction turns out to have been well founded, for now we have a successor to that older volume which will doubtless serve usefully for another decade as a basic reference book.

Like the *Orientation,* this is an omnibus volume, containing thirty-seven chapters, each by an author whom the editor asked to treat as comprehensively as possible the assigned area. Although each topic could not be "comprehensive" in its own limited area, the totality does give a very comprehensive picture of the present state of thinking and practice regarding religious nurture.

The book contains three parts devoted, respectively, to principles, programs (materials and methods), and administration. A fourth part covers agencies and organizations. The "selected

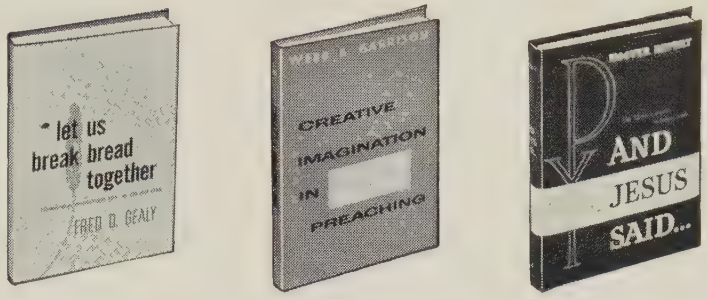
bibliography" at the end of the book is an excellent one, containing as it does most of the principal titles in the field published during the last decade as well as a few staple older ones. Each chapter contains a concluding bibliography also; thus the reader is well-furnished for an even more comprehensive survey of each topic if he so desires.

The contributors include seminary professors, denominational and council of churches executives. A prominent Jewish educator writes on Jewish education, and a Roman Catholic professor on pedagogy in his communion.

Withal this is a timely and a useful book because it is up-to-date, both in terms of theorizing and practical methods. It will be valuable as a college or seminary textbook (for introductory courses) and as a working tool for practitioners of religious leadership in local situations all over the country. It is even to be hoped that copies will find their way to Europe, so that our brethren across the Atlantic can see how vital and comprehensive church education in the United States really is. Dr. Taylor (University of Pittsburgh) is to be complimented for having assembled this big book.

K.B.C.

New Books For The Minister



Let Us Break Bread Together

By Fred D. Gealy. 72 communion meditations arranged chronologically according to special observances during the Church Year, such as Advent, Christmastide, Lent, and Eastertide. Each meditation begins with scripture and closes with prayer, linking the traditional concepts of first century Christianity with twentieth century patterns of thought. Dr. Gealy's meditations are a source of great inspiration for those who seek spiritual blessings through the Holy Communion. **$2.50**

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By Hoover Rupert. In this book, the informal conversations of Jesus are examined to find answers to the problems of people in this modern world. Dr. Rupert discusses Jesus' answer to the situations people face in life and shows the relevance of these solutions to the problems of moderns. He provides in these 12 chapters the answers that Jesus would supply today in understanding the pressures and tensions we face. **$2.50**

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THE PASTOR

THE PASTOR'S PUBLIC RELATIONS **by Eugene Dinsmore Dolloff. The Judson Press. 188 pages. $3.00.**

Books on public relations of the church have appeared, but the author thinks his is the first one to deal with the public relations of the minister. The first section of the book deals with the minister's relations with his congregation. In Chapter 5 he enumerates "Those Personal Qualities": (1) Faith. "The acceptable clergyman must be a man of faith." (2) Courage. "The typical minister is a man with red blood, not a white-livered coward." (3) Honesty. "The preacher's word should be as good as his bond." (4) Enthusiasm. "Without enthusiasm, a person is comparable to Rip Van Winkle; for all useful purposes he is dead and is, as one wag put it, 'merely walking around to save funeral expenses.'" (5) Humor. "He is not to become a clown who studiously seeks to tickle the funnybone." (6) Optimism. "That is not optimism which shivers and snivels in the face of stern reality."

The second half of the book concerns "The Pastor and the Community." Both sections are well outlined. A bibliography is given. The material is very elementary. Many ministers may find it helpful.

O.L.I.

THE PURPOSE AND WORK OF THE MINISTRY **by Gabriel J. Fackre. The Christian Education Press. 141 pages. $2.50.**

Here is a practical, helpful little book dealing with the work of the mission pastor in needy areas of concern such as industrial districts and the new suburbia. The work is an "exercise in self-understanding" and attempts an appraisal of both the traditional and the newer roles of the minister such as administrator-organizer, pastor, teacher, preacher, and priest. The thread of common purpose in all these functions is found in the phrase "taking time seriously." Using the figure of a river to illustrate the missioner's field of service in the time flow, the author deals with launching and propelling a congregation under the heading "The Boat and Its Oarsman." Functional roles are analyzed in a chapter entitled "The Strokes." Fam-

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iliar temptations and "demons" are described in terms of turbulent rapids. Retreats are discussed under the title "The Riverbank." Your reviewer wishes he might have had a book like this when he first started in the ministry as a young mission pastor many years ago.

J.C.P.

THE PREACHER'S CALLING TO BE SERVANT by D. T. Niles. Harper & Brothers. 144 pages. $2.50.

Whereas his former work, *The Preacher's Task and the Stone of Stumbling,* dealt specifically with the work of the preacher, this one deals with the man himself as servant of God. Both books reveal the theological depth and the devotional insight of this fine Indian scholar and world Christian.

These lectures are for preachers, to call them to a true understanding of the meaning of God's servants. This is seen in the light of the Master who is the true servant of God. Out of such understanding is to come their true ministry as evangelists.

H.W.F.

HISTORY

VARIETIES OF PROTESTANTISM by John B. Cobb, Jr. The Westminster Press. 71 pages. $4.50.

This is a thoughtful, well-written book, useful for a series of studies and/or sermons on the varieties of Protestant-"may come" a unity, healing the divisions in Protestantism.

The presentation is exceptionally fertile. Each chapter offers a list of books for further study, and the author adds a topical and personal index with an added general bibliography.

O.L.I.

THE CHOSEN PEOPLE by Osborne Booth. The Bethany Press. 264 pages. $4.00.

The author of this book is the T. W. Phillips professor of the Old Testament and head of the Department of Religion at Bethany College, Bethany, West Virginia.

This volume was written for college students, church school workers, and ministers. It is quite possible that readers in categories other than these may be attracted to it. The narrative style, the clear recognition of chronology, and the sympathetic use of biblical materials are commendatory.

It is to be regretted that the book contains generalities and ambiguities which leave the reader guessing. For example, the author refers to the Amarna tablets as "a great collection of manuscripts" (page 27). The Amarna letters are not manuscripts at all, but clay tablets. Again, the reader is puzzled by the author's reference to the archaeological Abraham (page 43). In fact, this whole paragraph is ambiguous. Consistency in spelling is lacking in the name Mitanni. On the map the word occurs with one *n*.

Despite these negative comments, the volume contains a useful body of information in readable style. An appendix section and a selected bibliography provide help for readers who wish to go beyond the scope of this volume.

G.W.F.

BEYOND THE SUNSET

LIFE BEYOND THE SUNSET by Dexter Clark Buell, Sr. Christian Book League, Inc. 74 pages. $1.00.

Several years ago, at a meeting of the Spiritual Frontiers Fellowship in Chicago, I found myself beside a virile businessman who expressed some interest in things psychic. He was a business executive of Omaha, Nebraska. I asked him how he became interested in the movement. It had started when his son, Dexter Clark Buell, Jr., was taken from him. Like many parents, he was anxious for some confirmation of his faith in human survival. One day he found his hand taken under control by some outside force, and he was writing a message which the script said came from his son.

Continuing the sittings in his own office at a certain hour each day, he received many communications. This booklet gives the text of some of these messages as they were received and transcribed.

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The young author seems well qualified to discuss both the spiritual and the scientific side of future life and correlates knowledge which had commonly been piecemeal.

What I am trying to say is that this booklet is free from the usual holy jargon which is often found in books on this subject. He explains the first shock of death, the reason for the need of help in adjusting to the new life, why some souls are unable to develop and become earth-bound, and the two envelopes which enclose life in this world ism. It is a presumptuous attempt to describe and define the some 254 denominational divisions of Protestantism. The almost insuperable task is done exceptionally well, since it presents the traditional, individual, churchly, liberal, and nontraditional divisions of Protestantism

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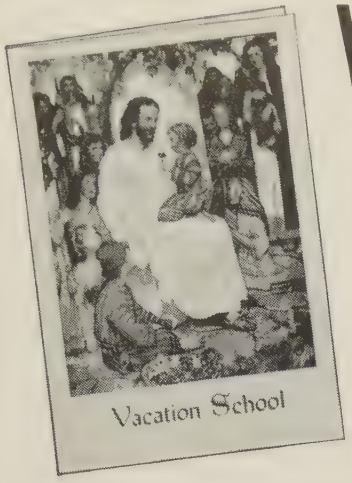

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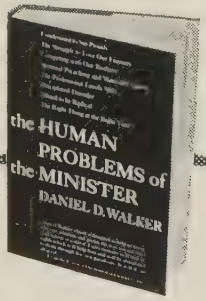

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from the subjective attitudes. This is done quite objectively, using the "we" presentation, so that each feels at home in his own chapter, Adventists, Anglicans, Baptists, Calvinists, Humanists, Lutherans, Methodists, Quakers, and Unitarians.

The author seems to think that some form of unity is desirable. This may be debatable. In the first chapter, "The Unity Beyond," he points out that it is remarkable how much there is upon which all agree. The hunger for unity is evident. We are beginning to discover "the irreducible kernel of Christian faith" and to distinguish between what "is really essential to us and what is derivative or peripheral." "The rise of the natural and social sciences has already compelled Christians to acknowledge that many of their long-cherished beliefs are accidental rather than essential to their faith." He is sure that "doctrine, however elementary, can never be the criterion of Christianity." Our need is for honesty, from which —both the physical and the spiritual. Vestiges of the physical sometimes cling to the spiritual. Others well prepared find it easy to throw off the earthly.

In no sense is this book an effort to justify traditional Christian beliefs, yet the reader will find much in it which will help to interpret items which have been difficult for him to understand.

What seems new to me in this type of literature is that he sees social evolution and progress continuing in the spirit world. Heaven is not a static or fixed place.

Appended to the book is the essay recently published by Dr. Wernher Von Braun, development operations director, Army Ballistic Missile Agency, giving his own convictions of human survival.

The book is the first of several being planned by a new publishing house which hopes to produce literature in the psychic field which will be intelligible to the modern man who is interested in spiritual things.

W.H.L.

In the April

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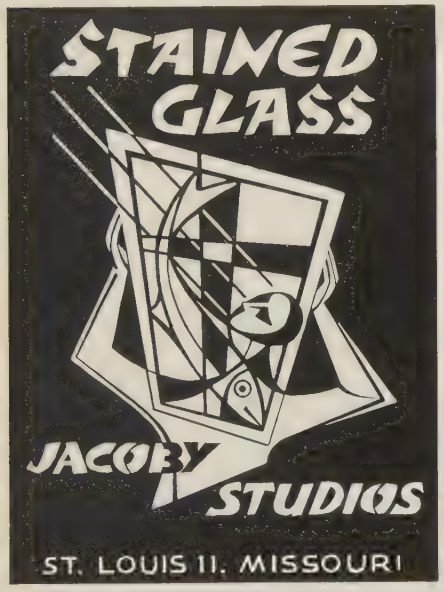

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Ministers' Vacation Exchange

Our Ministers' Vacation Exchange gets away to a good start with this issue. Letters are starting to cross the country, and ministers' families are looking forward to some pleasant weeks in vacation parishes. The men who have consistently used this department have learned to make their announcements early enough so that such correspondence is possible.

While we have published these exchange items for many years, there have been less than a half-dozen complaints from either the hosts or the guests. Yet we urge every minister seeking a pleasant vacation period in another's home to make inquiries regarding facilities and pastoral duties expected. And the host minister needs to know that the guests who come to his house will use the property carefully and take care of the usual housekeeping tasks.

Insertions for the May issue should reach us not later than the last day of March. The department will be continued through the June issue; it will then be suspended until the February number for 1961.

No charge is made to subscribers for the use of this exchange column. Non-subscribers may also use the pages by paying the classified advertising rate of ten cents per word.

Connecticut

Easton. Congregational. Would like to supply for use of parsonage or exchange with minister in Denver or eastern Colorado area any or all Sundays in July. Two-bedroom parsonage. No preaching required. Half hour from Yale University, ten miles from Long Island Sound, one and a half hours from New York City. **George B. Owen, P. O. Box 16, Easton, Connecticut.**

Florida

Delray Beach. Methodist. Will exchange parsonage and pulpit with minister in New England, three or four weeks between July 10 and August 31. Delray Beach is in the resort area between Palm Beach and Miami. Beautiful public beach on the ocean two miles from three-bedroom parsonage. Church with 800 members is air-conditioned. One Sunday service at 11 a.m. Honorarium. Wife and college-age son. **H. Stewart Austin, Box 582, Delray Beach, Florida.**

St. Petersburg. Presbyterian. Would like to exchange manse with minister living in easy commuting distance of Richmond, Virginia, or Atlanta, Georgia; Massanette Springs or Montreal. Would expect to supply pulpit month of August. No preaching responsibilities here, but supply preaching arranged if desired. Home here near beaches. **J. Hoge Smith, Jr., Drawer P, St. Petersburg 31, Florida.**

Georgia

West Point. Presbyterian. Would like to exchange manse and pulpit with minister of any congenial demonination in or near St. Louis for any June Sundays or first two July Sundays. Wife and four daughters. Seven-room house, one service, honorarium here. **William A. Adams, Box 509, West Point, Georgia.**

Kansas

Holton, Presbyterian. Young married minister with two children would enjoy exchanging summer pulpits for three Sundays in July or August with minister of congenial denomination. Living in the beautiful rolling highlands of north-

east Kansas, I offer a four-bedroom manse, a church of 250 members, only one service on Sunday, and an honorarium of $25 per Sunday. There will be no pastoral duties of any kind. Prefer Great Lakes, central, or eastern part of United States, but I am open to other proposals. Would expect moderate honorarium. **Lawrence Lake, 412 West Fifth, Holton, Kansas.**

Kentucky

Paris. Presbyterian. Minister with wife and two sons would like an exchange with minister of any compatible denomination for two or three Sundays in July or August. Prefer Great Lakes area or Smokies. Church of 450 members, one morning service, in pleasant community in heart of Bluegrass horse farm area. Honorarium and comfortable eight-room brick manse. **J. H. Johnston, 121 Duncan Avenue, Paris, Kentucky.**

Massachusetts

Ashland. Federated. Minister with wife and three children would like an exchange with minister of any evangelical denomination in Canada or the South for the month of July. Will exchange seven-room ranch parsonage with all modern conveniences, twenty-three miles west of Boston. No preaching or pastoral responsibilities involved. **Camille C. Bedard, Box 42, Ashland, Massachusetts.**

Michigan

Detroit. Methodist. Minister with wife would like the use of parsonage of Methodist or other Protestant church in Denver area, Pacific Northwest, California, or Florida. Will handle Sunday services in your church for use of parsonage during July or August. An exchange of parsonages and preaching duties could be worked out. **John Barkley, St. Mark's Methodist Church, 10325 East Jefferson, Detroit 14, Michigan.**

Grand Rapids. Congregational. Will supply pulpit during month of July or August for use of parsonage and possible honorarium. There are two small children in the family. Have had previous experience with summer supply work. References. **Dean E. Dalrymple, Plymouth Congregational Church, 4010 Kalamazoo Avenue, S. E., Grand Rapids 8, Michigan.**

St. Joseph. Congregational. Water wonderland for mountain vistas: Lake Michigan for Colorado Rockies, for two, three, or four Sundays of pulpit and parsonage exchange; from July 24 through August 28. New church and educational unit; four-bedroom parsonage, nine-acre grounds. Two services; 1100 members. Golfers' Special, 8:00—8:38 in chapel; 10:00—10:51 in sanctuary. Honorarium. Daughter 15, sons 11, 18, 20. Latter two may not accompany us. We are two hours' drive around the lake from Chicago. Prefer Denver area. **Edward W. W. Lewis, 2001 Niles Ave., St. Joseph, Michigan.**

New Jersey

East Rutherford. Methodist. Will exchange pulpit and parsonage, August 3 through 31, with any congenial denomination in southern portion of Florida. We are twenty minutes from New York. Three-bedroom house with complete appliances. Sunday service at 10 a.m. Weekly honorarium, $15. Parish of 350 members. No pastoral responsibilities. We have three children, 3, 6, and 8. **Lester G. Ward, 228 Main Street, East Rutherford, New Jersey.**

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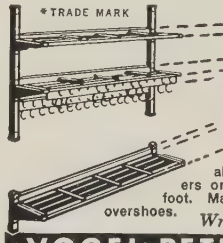
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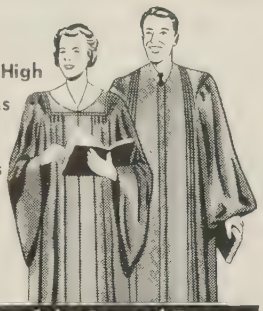

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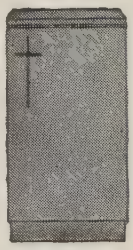

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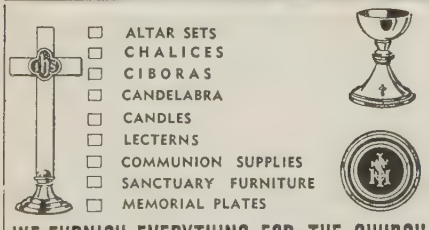

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with three children would like an exchange with minister of any evangelical denomination for four weeks or less during July or August. One hour drive to Lake Erie beaches and Lakeside chautauqua programs. Sixty miles to Cleveland or Akron. Eighty miles to Columbus. Near Turnpike. Honorarium and seven-room house. **Arthur R. Kirk, 112 West Maple Street, Willard, Ohio.**

Willowick. Methodist. Will exchange for August with compatible denomination in ocean town along Atlantic seaboard. Consider California or Canada. Cleveland suburb, one and one-half blocks from Lake Erie; 750 members; parsonage and honorarium exchanged. **Dale Kline, Shoregate Methodist Church, 30500 Bayridge Blvd., Willowick, Ohio.**

Pennsylvania

Avoca. Presbyterian. Will exchange pulpit and manse with minister of congenial denomination for the month of August. One hour to Pocono vacation area, two and one-half hours to Philadelphia, three and one-half hours to New York City. Honorarium here. We need four bedrooms for four adults, three children, 7, 9, and 11. **James H. Glasgow, 1125 Main Street, Avoca, Pennsylvania.**

Linesville. Methodist. Pulpit and parsonage exchange any three Sundays between July 24 and August 21. Two churches, identical services, membership 550. Located in summer resort area of beautiful Pymatuning Lake. Swimming, boating, fishing. Seventy miles east of Cleveland, 50 miles south of Erie, 90 miles north of Pittsburgh. Three-bedroom parsonage with automatic washer. Three children, 13, 9, and 2½. Honorarium. **Edward E. Donner, Box 86, Linesville, Pennsylvania.**

Norristown. United Church of Christ. Will exchange pulpit and parsonage for three or four weeks in July. Church of 600 with one service per Sunday. Prefer Florida, New Orleans, St. Louis areas, but will consider others. We have two children and are located ten minutes from Valley Forge Park and thirty minutes from downtown Philadelphia. **Earlin H. Lutz, 917 Swede Street, Norristown, Pennsylvania.**

Philadelphia. Congregational. General secretary of the Greater Philadelphia Council of Churches, wife and three children, 14, 17, and 20, will supply church of any denomination in the recreational area of any northern state from June 26 through July 24, in exchange for use of parsonage. **William D. Powell, 100 College Avenue, Haverford, Pennsylvania.**

Pottstown. United Church of Christ. Minister with wife and two children would like an exchange with any congenial denomination in the area of California for approximately two weeks in August. One hour from Philadelphia, other interesting eastern areas. Honorarium, comfortable house in an excellent neighborhood. **C. W. Ebbert, 911 North Franklin Street, Pottstown, Pennsylvania.**

Twin Lakes. Congregational. Opportunity for minister to take studies in New York City area during vacation period. Would like to exchange use of summer cottage at beautiful Twin Lakes, eighty miles from New York City, for pulpit supply with parsonage and honorarium as retired Congregational minister. **Cleveland R. Dierlamm, Twin Lakes, Pike County, Pennsylvania.**

South Carolina

Mullins. Presbyterian. Will supply anywhere in New England or Florida for use of manse. Either July or August. Family of four (two daughters). **Robert W. Gray, Sandy Bluff Road, Mullins, South Carolina.**

Tennessee

Crossville. Congregational. Wish exchange for five July Sundays in New York City area or Canada (Toronto to Montreal). On cool plateau, new house, private lake for swimming, fishing, near resorts. Oak Ridge, Smokies nearby. Have wife and ten-year-old daughter. **Harold Wiley Freer, Box 275, Crossville, Tennessee.**

Vermont

North Bennington. Congregational. Minister with wife and three children would like an exchange with minister in the area of St. Louis during the time of Eden Seminary's summer school, June 13—July 14. Visit unspoiled Vermont and her Green Mountains. Large ten-room house. **Charles J. Parsley, 6 Bank Street, North Bennington, Vermont.**

Stowe. Community (nondenominational). Minister desires pulpit supply

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West Virginia

Hinton. Methodist. Will supply four weeks in July or August. Exchange of residences if desired. Have had fourteen exchanges, including five supplies. All satisfactory. **Fred B. Wyand, 217 Ballengee Street, Hinton, West Virginia.**

Wisconsin

Oconomowoc. Methodist. Minister with wife and two children would like to exchange parsonages with minister in New England, preferably within easy commuting distance of New York City, August 1 to 27. Lakes and summer theater in community; Milwaukee Braves nearby. No pastoral duties; new three-bedroom home with all modern conveniences. **Milton Weisshaar, 709 Elizabeth Street, Oconomowoc, Wisconsin.**

Alberta

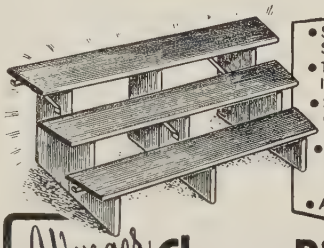
Granum. United Church of Canada. Will be happy to exchange with any minister, anywhere, for the four Sundays of August. Would appreciate honorarium. Large manse here, lovely view of the Rockies. **Glen A. Park, United Church of Canada, Box 72, Granum, Alberta, Canada.**

Ontario

Toronto. United Church of Canada. Will exchange pulpit and parsonage with congenial denomination for month or five weeks. Available from Sunday, July 17, through Sunday, August 21. Morning service only in beautiful new church in suburb of Toronto. Honorarium. Three-bedroom parsonage, 300 yards from Lake Ontario. **Ralph Williams, 91 Lakeside Avenue, Toronto 13, Ontario, Canada.**

Toronto. United Church. Church of 1,100 members, new manse, pleasantly situated in northern suburb close to main highways. Family of five, two girls, 16 and 9, and one boy, 14. Prefer eastern United States or Canada and convenient swimming. **William E. Wilson, Lansing United Church, 49 Bogert Avenue, Willowdale, Ontario, Canada.**

Waterloo. First United Church. Will supply any Protestant pulpit in San Francisco area in return for use of manse during August. Our house available for exchange. No pulpit duties, but supply can be secured in area if desired. Have wife and son, 14. Waterloo-Kitchener are twin cities of over 100,000 population in heart of southern Ontario, near summer resorts, 19 miles from Stratford Shakespearean Theatre. **R. D. Horsburg, First United Church, Waterloo, Ontario, Canada.**



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RELIGION IN THE BRITISH ISLES

(continued from page 28)

in the Native Laws Amendment Act which empowers the Minister of Native Affairs to direct that no African may attend a church or a religious service in a white area). 3. Grant permission for Africans and members of all races to travel abroad freely, particularly for purposes of study. 4. Abandon its attempt to make African women carry passes or reference books.

The British Council of Churches

So concerned is the International Department of the British Council of Churches about Central Africa and the continued detention of African Congress leaders that it was agreed at the council's meeting last week to invite the new Secretary of State for the colonies, Iain Macleod, to receive representatives to discuss the position of detained persons. The council also received a long report about Central Africa and Nyasaland.

Commenting on the report about disarmament, the Archbishop of Canterbury, who presided, warmly commended Mr. Krushchev's program for total disarmament within four years, which he had made while in America.

Other business dealt with by the council concerned the forthcoming Third Assembly of the World Council of Churches, refugee service, and the relation of the council to other bodies, including the Council of Healing.

* * *

The Right Reverend Hugh R. Gough, Archbishop of Sydney, who is fifty-four, has this week been elected Anglican Primate of Australia. He was Suffragan Bishop of Barking from 1948 until March of this year.

Congregational

The *Christian World,* London, reports a very interesting piece of information with regard to Mr. Macmillan's ancestry; namely, that the Prime Minister's great-grandfather and grandfather were the founders of Sannox Congregational Church in Arran. Somewhere Mr. Macmillan has paid tribute to his ancestors "who saw the light in the little independent church of Sannox."

* * *

Glynmor John, of Sutton, Surrey, has been appointed assistant secretary of the International Congregational Council. He will bring exceptional gifts as a speaker and writer to the service of world Congregationalism, and also the benefit of his contacts on the continent of Europe and his special understanding of the social implications of the Christian faith. His coming will free the secretary, Ralph Calder, for the administrative work of the council and for its world-wide fellowship and ecumenical contacts. Some time ago Mr. John had announced to his congregation at Sutton his intention to retire for a while from pastoral service, so it is to be hoped that this appointment will not be viewed as stealing a good minister from pastoral service. The appointment is for three years, and Mr. John hopes to begin on November 16.

The Pilgrim Heritage

The American Association of Congregational Churches has made a generous

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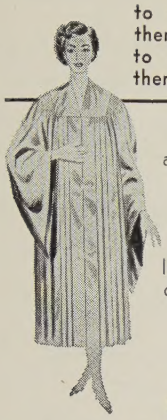

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gift of five hundred pounds to the Pilgrim Fathers' Memorial Church (the church behind the Mayflower, 1620), London. The gift, which may be followed by others, is to enable this nearly extinguished but newly revived historic community to provide itself with a minister of high standing and ability. A suggestion has been made that this important pastorate be held alternately by American and British Congregational ministers.

A delightful gesture in recognition of this church was made by the United States Naval Church, London, at their Thanksgiving Day service at Kings Weigh House Church, London, The offertory, amounting to over ninety pounds, was taken on behalf of the Pilgrim Church.

Our Jewish Friends

American Jews have given five thousand dollars (1,780 pounds) to the Bishop Bell Memorial Appeal. Announcing this recently, the Bishop of Chichester, Dr. Roger Wilson, said the gift was made by the American Jewish Joint Distribution Committee.

The Quakers—Disarmament

The following statement, issued by the Society of Friends, can be taken as indicative of the prevalent opinion in all the British religious bodies:

> The Peace Committee and the East-West Relations Committee of the Society of Friends in Great Britain welcome the efforts of Mr. Selwyn Lloyd and Mr. Krushchev at the United Nations Assembly to get disarmament negotiations moving once more. We urge that public opinion should support vigorously these new efforts to secure disarmament and in particular will treat Mr. Krushchev's proposals without prejudice and with the seriousness which they deserve. This offer seems to us to present a new opportunity which, if taken up in a generous spirit, can help to increase mutual trust, and create an atmosphere in which real negotiations become possible.

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(end)

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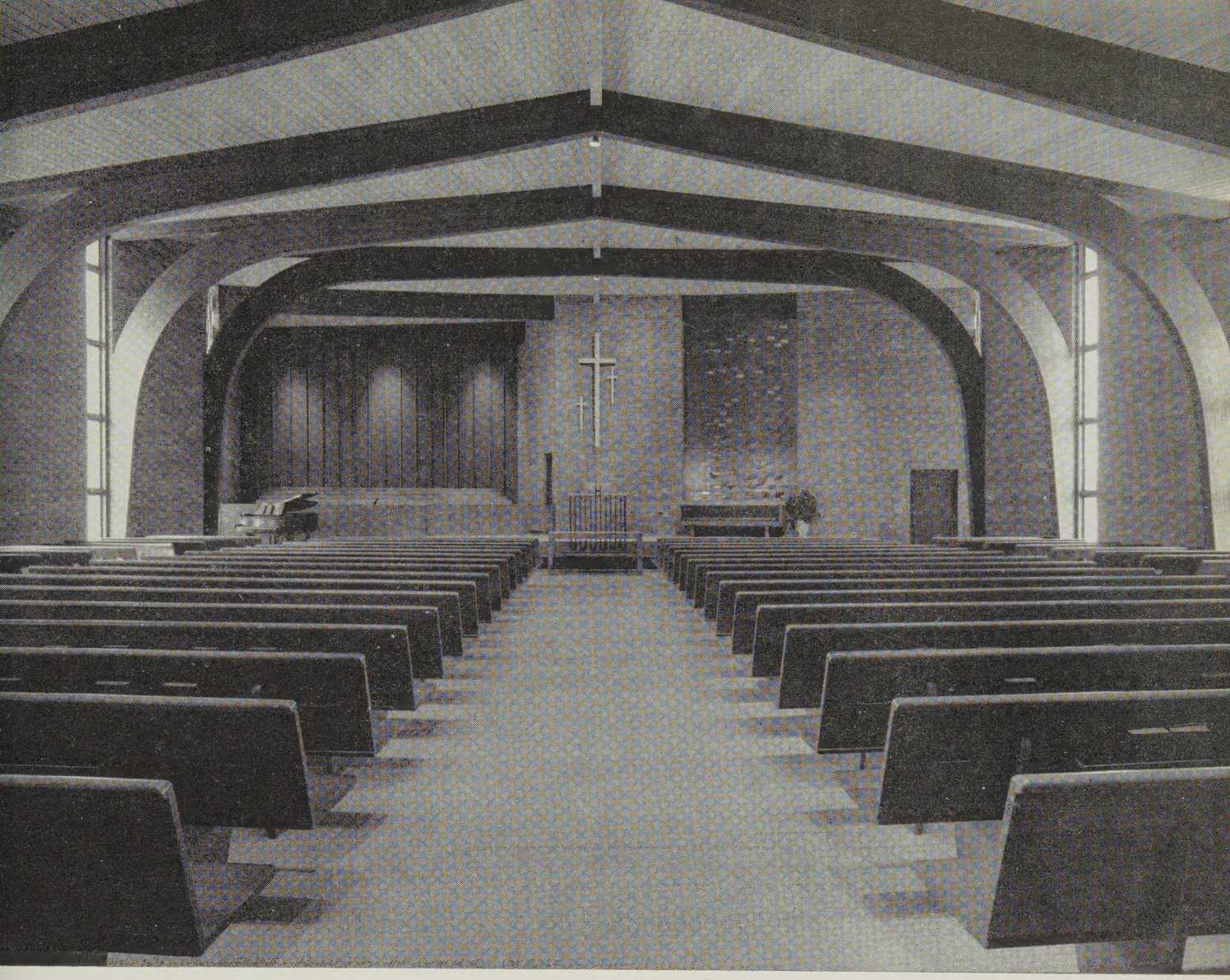

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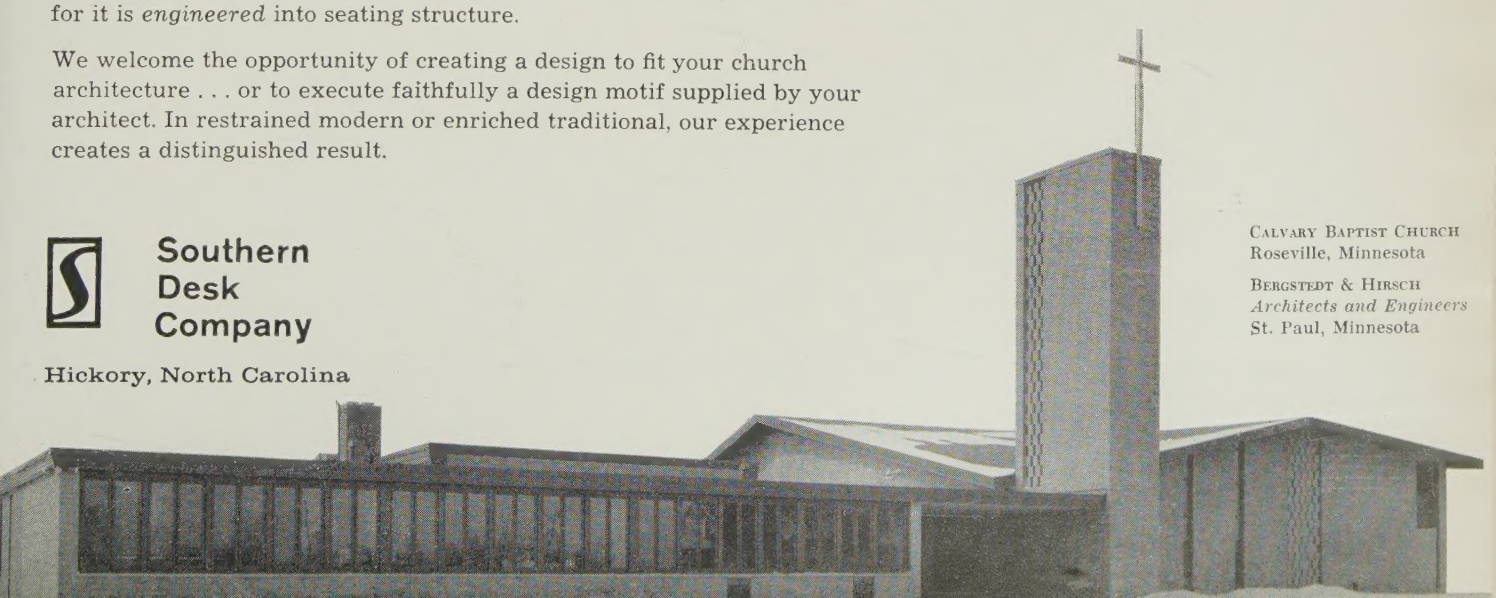

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The Rev. W. E. Brashares, District Superintendent, Lafayette District, writes: "Our conference optimistically set a goal of $1,538,870 to enable us to more adequately minister to children at the Children's Home; youth through the camping programs; young people through our ministry to Methodist college and university students; the aged through Wesley Manor; the ill through the Hospital Chapel ministry; and people in new communities through Church Extension aid. In spite of the steel strike and falling farm prices the Wells know-how plus a deeply concerned Methodist laity have brought in pledges totaling $1,878,538. Now our conference dreams can become realities. The high caliber of Wells leadership has made this victory possible."

At no cost or obligation, consult WELLS today concerning the financial needs of either your local church or denominational group.

WELLS ORGANIZATIONS

222 North Wells Street **CHICAGO, ILLINOIS** **CEntral 6-0506**